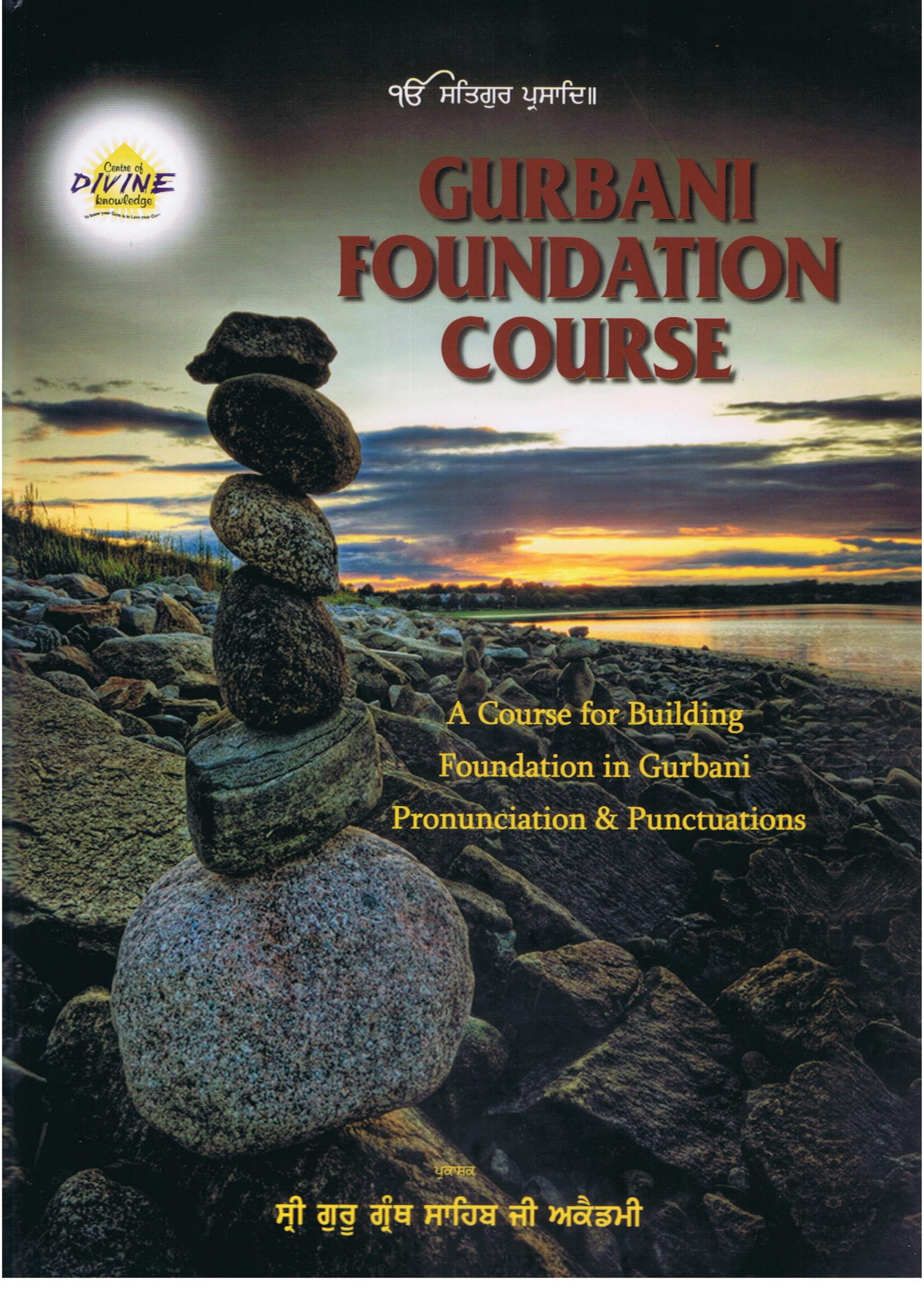
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Centre of DIVINE knowledge

GURBANI FOUNDATION COURSE

A Course for Building Foundation in Gurbani Pronunciation & Punctuations



ਪ੍ਰਕਾਸ਼ਕ

ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅਕੈਡਮੀ

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To know your Guru is to Love your Guru

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A Sri Guru Granth Sahib Ji Academy Publication

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1. ACADEMY'S INTRODUCTION

A Brief Introduction on Sri Guru Granth Sahib Ji Academy

"Aayoo sunan paren ko Bani"

The mortal has come to this world to hear and utter the Guru's word.

In 1708, our beloved 10th Master Sri Guru Gobind Singh Ji, blessed us with an everlasting gift of life **- DHAN SRI GURU GRANTH SAHIB JI**.

The alphabet, content and the message of the one Almighty was presented to us directly by our Gurus. Sikhs are truly blessed with an original and authentic source.

Gurbani is our Guru. Reading and understanding His message is our first step towards knowing our Guru.

The Sri Guru Granth Sahib Ji Academy Malaysia Trust was specifically set-up to address this need - to develop a systematic modular method for Gurmat Studies that helps bring Gurbani to everyone. Today, the Academy brings to you a systematic and comprehensive *Gurmat* education syllabus organized in a modular format, tailored to today's lifestyle.

The Academy's programs are designed with the aim of developing learned Sikhs who will be able to read and understand *Gurbani*, have pride in their rich heritage and celebrate the greatness of the Sikh religion.

The Academy currently offers the following courses:

- Learn Gurmukhi in 3-months
- Gurbani Foundation Course
- Sri Guru Granth Sahib Ji course

Learn Gurmukhi in 3-months Course

This course is designed for adults. Using speed learning techniques and the phonics method, a beginner with no previous knowledge of the Gurmukhi alphabet is taught to read Sri Japji Sahib over a period of 12 hours. The course is conducted over a period of 12 weekends. This method has been tried and tested and over 800 students, with little or no knowledge of Gurmukhi, have been successfully able to read Sri Japji Sahib in front of the entire Gurdwara *sangat*.

Gurbani Foundation Course

This course is intended for individuals with basic knowledge of Gurmukhi. It is an interactive course that works at developing confidence and interest of the student. The focus is on the correct pronunciation of the alphabet, practice of *muharni* and understanding the Gurmukhi phonics.

With an investment of 2 hours per week over 6 weeks (total 12 hours), a student will be able to read fluently.

Sri Guru Granth Sahib Ji ("SGGS") Course

This course is designed to give students wider knowledge and a deeper understanding of Sri Guru Granth Sahib Ji. It also covers lessons on the history of all the *Bhagats* and Gurus.

- **SGGS reading** – uses an interactive method to encourage students to read in a group and thereby improve by listening.

- **Understanding Gurbani** – this is done by first describing the word, then the line and lastly understanding the entire *shabad*'s conceptual meaning. The study also includes an introduction to historical facts in relation to *Gurbani*.

- **Sikh History** – this emphasises the learning of Sikh history including major milestones that helped shape the course of the Sikh religion.

The course is conducted over 8 semesters = 48 months = 128 weeks = 256 hrs

Currently, over 900 students are going through this course at the Academy Centers in Malaysia, Bangkok and Australia.

A must for every Sikh who wants to know his Guru and HIS divine philosophy that today stands as an example before the world

The syllabus is prepared by Sikh Scholars based on universally accepted references within the Sikh Diaspora. To-date the entire syllabus has received accreditation from the Sri Akal Takhat, Amritsar, Takht Sri Harmander, Patna Sahib and by the Head Priest of Sri Harmander Sahib, Amritsar.

Join the Sri Guru Granth Sahib Ji Academy to read Gurbani, understand Gurbani and learn the History of our Gurus. It is the divine route towards a spiritual enlightened life which gives a precise meaning to life by which the reality of truth is understood through our eternal Guru. This will lead us to a blissful, contented, merciful, faithful and meaningful life.

All you need to bring along is the thirst for knowledge and your commitment to achieve your goal, for Bhai Gurdaas Ji says in Kabit.

Charan saran gur ayk paindaa jaa-i chal

Satgur kot paindaa aagay ho-i layt hai

Walk even one step towards the Feet of the Guru;

And the True Guru will walk millions of steps to welcome you.

To Know Your Guru,

Is To Love Your Guru

2. PREFACE

We are pleased to bring to you Gurbani Foundation Course, an introduction to Gurbani Reading to facilitate the correct recitation of Sri Guru Granth Sahib Ji.

This inaugural and unique Reading Guide provides guidelines on the articulation and notation on key pronunciation for correct and proper reading of Gurbani. Delivered in one volume, this reading guide provides Gurbani text selected from Panj Granth, 22 Varan, Bhagat Bani, Selok Sehaskriti and Gatha.

With this Guide, it is hoped that the reader will be able to grasp and better reflect on the meaning of Gurbani. This Guide aims to train the reader to be attentive to the meanings of Gurbani in its original context by reciting correctly.

The preparation of this foundation course has been based on references such as the Gurbani Paath Darshan by Sant Gurbachan Singh Ji Khalsa Bhindrawale, Faridkot Teeka, Darpan by Professor Sahib Singh Ji, Sri Guru Granth Sahib Ji Senthia & Teeka Aneek Bania by Bhai Vir Singh Ji, Sri Guru Granth Sahib Ji Teeka by Bhai Harbans Singh Ji, Sri Guru Granth Sahib Ji Teeka by Singh Sahib Bhai Mani Singh Ji and Ameer Bhandar by Sant Kirpal Singh Ji.

The Guide includes a line-by-line English Translation based on the Sri Guru Granth Sahib Ji translation by Singh Sahib Sant Singh Khalsa with minor improvements to the language and provides additional information, where appropriate.

This Guide has been prepared by a number of learned Sikhs who have worked on the project entirely on a voluntary basis. On behalf of the Academy, we acknowledge and appreciate the efforts of these individuals.

We also take this opportunity to thank the Sikh Sangat, especially the teachers and students of the Sri Guru Granth Sahib Ji Academy without whom, this project could not have materialized.

This Guide is made available at no cost in the spirit of disseminating the universal message of our Guru, Sri Guru Granth Sahib Ji. It is our hope that anybody, professing any religion or belief, would find eternal truth in the Sri Guru Granth Sahib Ji, the Guru of the entire Universe.

Lastly, we would like to stress that this is a humble and sincere attempt to contribute to the Sikh community. Whilst every effort has been made to ensure that the quality and accuracy of the information is of the highest standards, there is still room for improvement.

In this regard, we look forward to your valuable feedback so that we can improve this 1st edition. We are a very young group and thus have a lot to learn and improve. It is only with the Blessings of our beloved Guruji and HIS beloved Sanggat that we are able to continue this mission in the service of the Khalsa Panth.

Hence, if you have any comments or suggestions to further improve, please feel free to email your comments to sggsacademy@gmail.com

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ਗੁਰਬਾਣੀ ਦੇ ਬਿਸ੍ਰਾਮ

ਬਿਸਰਾਮ ਤੋਂ ਭਾਵ ਹੈ ਅਟਕਣਾ ਜਾਂ ਠਹਿਰਨਾ। ਹਰ ਇਕ ਸੂਝਵਾਨ ਇਹ ਜਾਣਦਾ ਹੈ ਕਿ ਕਿਸੇ ਲਿਖਤ ਨੂੰ ਠੀਕ ਸਮਝਣ ਸਮਝਾਉਣ ਵਾਸਤੇ ਬਿਸਰਾਮ ਚਿੰਨਾਂ ਦੀ ਵਰਤੋਂ ਕਰਨੀ ਜ਼ਰੂਰੀ ਹੁੰਦੀ ਹੈ। ਇਸੇ ਪ੍ਰਕਾਰ ਗੁਰਬਾਣੀ ਦੇ ਠੀਕ ਆਸ਼ੇ ਨੂੰ ਸਮਝਣ ਅਥਵਾ ਦੂਜੇ ਤਾਈਂ ਸਮਝਾਉਣ ਹਿਤ ਠੀਕ ਥਾਵਾਂ ਤੇ ਬਿਸਰਾਮ ਲਾ ਕੇ ਉਚਾਰਣਾਂ ਅਤੇ ਅਰਥ ਬੋਧ ਕਰਨਾ ਹੀ ਸ਼ੋਭਾ ਦਿੰਦਾ ਹੈ।ਬਿਸਰਾਮ ਚਿੰਨਾਂ ਦੀ ਅਯੋਗ ਵਰਤੋਂ ਨਾਲ ਅਰਥ ਦਾ ਅਨਰਥ ਹੋ ਜਾਂਦਾ ਹੈ।

ਪਾਠ ਸਿਖਣ ਵਾਲੇ ਪ੍ਰੇਮੀਆਂ ਦੀ ਅਗਵਾਈ ਵਾਸਤੇ ਇਸ ਗੁਰਬਾਣੀ ਸੰਥਿਆ ਪੋਥੀ ਵਿਚ ਤਿੰਨ ਤਰ੍ਹਾਂ ਦੇ ਬਿਸਰਾਮ ਦਿਤੇ ਹਨ ।

੧) ਅਲਪ ਬਿਸ੍ਰਾਮ (ਥੋੜੇ ਮਾਤਰ ਰੁਕਣਾ) ਜਿਸ ਦਾ ਚਿੰਨ (ਨਿਸ਼ਾਨ)(,) ਦਿਤਾ ਗਿਆ ਹੈ ।

੨) ਅਰਧ ਬਿਸ੍ਰਾਮ (ਅੱਧਾ ਰੁਕਣਾ) ਜਿਸ ਦਾ ਚਿੰਨ (ਨਿਸ਼ਾਨ) (;) ਦਿਤਾ ਗਿਆ ਹੈ ।

੩) ਪੂਰਨ ਬਿਸ੍ਰਾਮ (ਪੂਰਾ ਰੁਕਣਾ) ਜਿਸ ਦਾ ਚਿੰਨ (ਨਿਸ਼ਾਨ) (॥) ਦੋ ਡੰਡੀਆਂ ਹਨ ।

ਗੁਰਬਾਣੀ ਵਿਚ ਪੂਰਨ ਬਿਸ੍ਰਾਮ ਦੇ ਚਿੰਨ ਸਤਿਗੁਰਾਂ ਨੇ ਦਿਤੇ ਹੋਏ ਹਨ ਦੋ ਡੰਡੀਆਂ ਦੇ ਰੂਪ ਵਿਚ ਪਰ ਅਲਪ ਬਿਸ੍ਰਾਮ ਤੇ ਅਰਧ ਬਿਸ੍ਰਾਮ ਦੇ ਚਿੰਨ (ਨਿਸ਼ਾਨ) ਨਹੀਂ ਦਿਤੇ । ਸੋ ਜੇ ਬਿਸ੍ਰਾਮ ਲਾਕੇ ਪਾਠ ਨਾ ਕਰੀਏ ਤਾ ਅਰਥ ਵਿਚ ਬਹੁਤ ਫਰਕ ਪੈ ਜਾਂਦਾ ਹੈ । ਉਲਟਾ ਅਨਰਥ ਹੋ ਜਾਂਦਾ ਹੈ ।

ਜਿਵੇਂ ਕਿ:– "ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਭਗਤ ਉਤਰਿ ਆਯਉ ॥"

ਜੇ ਇਸ ਪੰਗਤੀ ਦਾ ਬਿਸ੍ਰਾਮ 'ਘਰਿ' ਉਤੇ ਕਰੀਏ ਤਾ ਅਰਥ ਬਣੇਗਾ ਕਿ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਦੇ ਘਰ, ਗੁਰੂ ਰਾਮਦਾਸ ਜੀ ਭਗਤ ਉਤਰ ਕੇ ਆਏ । ਤਾਂ ਕੀ ਪੁਤਰ ਦੇ ਘਰ ਪਿਤਾ ਨੇ ਅਵਤਾਰ ਲਇਆ? ਕਿਤਨਾ ਫਰਕ ਪੈ ਗਿਆ ਅਰਥ ਵਿਚ ।

ਪਰ ਜੇ ਬਿਸ੍ਰਾਮ 'ਅਰਜੁਨੁ' ਤੇ ਕਰੀਏ ਤਾਂ ਠੀਕ ਅਰਥ ਬਣ ਜਾਵੇਗਾ । ਕਿ ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ, ਗੁਰੂ ਰਾਮਦਾਸ ਦੇ ਘਰ ਭਗਤ ਉਤਰ ਕੇ ਆਏ । ਸੋ ਪਾਠ ਸ਼ੁੱਧ ਕਰਨ ਵਾਸਤੇ ਠੀਕ ਥਾਂ ਤੇ ਬਿਸ੍ਰਾਮ ਹੋਣਾ ਅਤੀ ਜਰੂਰੀ ਹੈ । ਸੋ ਇਸ ਸੰਥਿਆ ਪੋਥੀ ਵਿਚ ਜਿਥੇ ਬਿਸ੍ਰਾਮਾਂ ਦੀ ਲੋੜ ਹੈ ਉਥੇ ਉਥੇ ਲਾ ਦਿਤੇ ਹਨ ।

ਜਿਵੇਂ ਕਿ:

ਸੋਚੈ , ਸੋਚਿ ਨ ਹੋਵਈ ; ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

ਜ਼ਰੂਰੀ ਸੂਚਨਾ : ਗੁਰਬਾਣੀ ਦੇ ਮੂਲ ਸਰੂਪ ਵਿਚ ਕਿਸੇ ਪ੍ਰਕਾਰ ਦਾ ਵਾਧਾ ਘਾਟਾ ਕਰਨਾ ਗੁਰਮਤਿ ਦੇ ਉਲਟ ਹੈ। ਇਸੇ ਕਰਕੇ ਇਸ ਗੁਰਬਾਣੀ ਸੰਥਿਆ ਪੋਥੀ ਵਿਚ ਬਿਸਰਾਮ ਦੇ ਚਿੰਨ ਲਉਣ ਵਸਤੇ ਹਰ ਇਕ ਪੰਗਤੀ ਦੇ ਨਾਲ ਅਰਥ ਦਿਤੇ ਗਏ ਹਨ ਅਤੇ ਸ਼ੁਧ ਉਚਾਰਣ ਦੀ ਸੇਧ ਪੰਗਤੀ ਦੇ ਸੱਜੇ ਪਾਸੇ ਦਿੱਤੀ ਗਈ ਹੈ ਤਾਂ ਕੇ ਗੁਰਬਾਣੀ ਦੇ ਮੂਲ ਸਰੂਪ ਵਿਚ ਕੋਈ ਫਰਕ ਨਾ ਪਵੇ। ਇਸ ਪੋਥੀ ਦੀ ਵਰਤੋਂ ਕੇਵਲ ਗੁਰਬਾਣੀ ਨੂੰ ਸਿੱਖਣ ਵਸਤੇ ਹੀ ਹੈ।

4. PUNCTUATION IN GURBANI

Visram (punctuation/pause) means to stop or to pause. We would agree that in order to understand any written script, pause signs are important in understanding the correct meaning of the script. In the same manner, to understand Gurbani it is vital to pause correctly when reading, singing, and preaching Gurbani.

Gurbani Path Senthia provides guidance for reading each line in Sri Guru Granth Sahib Ji, by introducing three (3) types of visrams: -

1. Alap Visram (a short pause). This is marked in this Guide with a coma (,)
2. Ardh Visram (a slightly longer pause than alap visram). This is marked in the Guide with a semicolon (;)
3. Puran Visram (a full stop). This is marked in the Guide with a sign (ll)

In Gurbani, Guru Arjan Dev ji has clearly placed the Puran Visram by using the sign (ll). However, Alap Visram and Ardh Visram are not marked. Nonetheless, this does not mean that one should read a sentence of Gurbani without an appropriate pause. If we do not apply the correct visram while reading Gurbani, the meanings meant by Satguruji will be lost and Gurbani can be interpreted inaccurately.

Like for instance, there is a Gurbani verse that goes like this;

"ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਭਗਤ ਉਤਰਿ ਆਯਉ ॥"

If we apply the visram in the above verse at "ghar" (ਘਰਿ), the meaning will be, "In Guru Arjan Dev Ji's house, Guru Ramdas ji has been born" But this meaning is flawed as everyone knows that Guru Arjan Dev Ji is the son of Guru Ramdas Ji and the actual meaning should be "In the house of Guru Ramdas ji, Guru Arjan has been born.".

Hence, the verse should be read with a pause at (ਅਰਜੁਨ), and the meaning will correctly flow - "Guru Arjan , was born in the house of Guru Ramdas ji".

So to ensure our Gurbani reading is accurately paused and pronounced, the placing of the visram is crucial.

Keeping this spirit in mind, we have included the visrams (pauses) in this Gurbani Santhia Pothee so that the reader will be able to read accurately and ponder on the meanings of Gurbani correctly.

For example,

ਸੋਚੈ , ਸੋਚਿ ਨ ਹੋਵਈ ; ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

The Alap Visram (,) is placed after the word ਸੋਚੈ i.e a short pause is needed here.

An Ardh Visram (;) is placed after ਹੋਵਈ i.e a mid pause is needed here**.**

Important Note:

This volume includes the pause sign in between the Gurbani words. Any sort of alteration to the original form of Gurbani is strictly prohibited and is considered as grave offence in Gurmat. Therefore, we have not inserted the pause signs in the original form of Gurbani. Instead, in this volume, we have attached an English line by line translation of the Gurbani to allow the insertion of pauses in accordance with accepted Sikh practises. The guide to the correct pronunciation of the underlined word is given in a closed bracket on the right hand side of each relevant line. This volume must be treated with utmost respect as it contains Gurbani. The use of this volume is strictly for learning purposes only.

5. PRONUNCIATIONS OF YEYA LETTER

ਯਯੇ ਅਖਰਾਂ ਦਾ ਉਚਾਰਨ

ਪਾਠ	ਉਚਾਰਣ	ਅਰਥ
ਦੁਯਾ	ਦੁਇਆ	ਦੂਜਾ
ਦਯੁ	ਦਈਉ	ਪ੍ਰੇਰਕ, ਦਿਆਲੂ
ਦਯੈ	ਦਈਐ	ਪ੍ਰੇਰਕ ਨੂੰ
ਦੁਯੈ	ਦੁਇਐ	ਦ੍ਵੈਤ ਭਾਵ
ਦਯਿ	ਦਈਇ	ਪ੍ਰੇਰਕ, ਦਿਆਲੂ
ਦੁਯੀ	ਦੁਇਈ	ਦੂਜੀ
ਭਯਾ	ਭਈਆ	ਭਾਈ, ਭਰਾ
ਭੈਯਾਨ	ਭੈਇਆਨ	ਭੈ ਦਾਇਕ
ਰਯਤਿ	ਰਈਅਤਿ	ਫਰਜਾ
ਰਮਯੇ	ਰਮਈਏ	ਰਮਿਆ ਹੋਇਆ
ਰਮਣੀਯ	ਰਮਣੀਅ	ਸੁੰਦਰ

ਪਾਠ	ਉਚਾਰਣ	ਅਰਥ
ਮੁਯੇ	ਮੁਈਏ	ਪਿਆਰੀਏ
ਮਯਹ	ਮਇਅਹ	ਸਰੂਪ
ਮਯ	ਮੈ	ਸਰੂਪ
ਪਾਯੰ	ਪਾਇਅੰ	ਪਾਉਣਾ
ਪਯਾ	ਪਇਆ	ਪਈ, ਲਿਖਤ
ਪਯਾਲ	ਪਇਆਲ	ਪਤਾਲ
ਅਯੋ	ਅਇਓ	ਆਇਆ
ਅਯਾਨਾ	ਅਇਆਨਾ	ਬਾਲਕ ਅਵਾਣਾ
ਕਾਯਉ	ਕਾਇਅਉ	ਦੇਹ, ਸਰੀਰ
ਤੁਯੰ	ਤੁਇਅੰ	ਤੇਰੀ, ਤੇਰੇ ਤੇ
ਧਾਯੰਤੇ	ਧਾਇਅੰਤੇ	ਧਾਵਾ ਕਰਨਾ
ਦ੍ਰਿੜੰਤਣ	ਦ੍ਰਿੜੰਤਣਹ	ਦ੍ਰਿੜ੍ਹ ਕਰਨਾ
ਚਾਯ	ਚਾਇ	ਉਤਸ਼ਾਹ

ਪਾਠ	ਉਚਾਰਣ	ਅਰਥ
ਨਯਣਿ	ਨੈਣਿ	ਨੇਤ੍ਰ, ਅੱਖਾਂ
ਬਯਣਿ	ਬੈਣਿ	ਬਚਨ
ਜਯੋ	ਜਇਓ	ਜੈ ਜੈ ਕਾਰ
ਜਯ	ਜੈ	ਜੈ ਜੈ ਕਾਰ

6. RESPECT GURBANI (GURMUKHI)

ਗੁਰਬਾਣੀ ਦਾ ਅਦਬ

ਦਸਾਂ ਹੀ ਸਰੂਪਾਂ ਵਿਚ ਸਤਿਗੁਰਾਂ ਨੇ ਗੁਰਬਾਣੀ ਦਾ ਬਹੁਤ ਅਦਬ, ਸਤਿਕਾਰ ਤੇ ਭੈ ਰੱਖਿਆ । ਜਿਵੇਂ ਸਤਿਗੁਰਾਂ ਨੇ ਗੁਰਬਾਣੀ ਦਾ ਸਤਿਕਾਰ ਕੀਤਾ ਹੈ ਤਿਵੇਂ ਸਾਨੂੰ ਵੀ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ । ਗੁਰਬਾਣੀ ਦਾ ਸਤਿਕਾਰ ਤੇ ਅਦਬ ਲਈ ਕੁਝ ਕੁ ਹੇਠ ਲਿਖੇ ਨਿਯਮ ਜਰੂਰੀ ਹਨ:–

੧. ਇਸ਼ਨਾਨ ਕਰੇ ਤੋਂ ਬਿਨਾਂ, ਜੋੜੇ ਵਾਲੇ ਪੈਰ ਧੋਤੇ ਤੋਂ ਬਿਨਾਂ ਅਤੇ ਜੁਰਾਬਾਂ ਤੇ ਦਸਤਾਨੇ ਪਹਿਰ ਕੇ ਕਦੇ ਵੀ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਤਾਬਿਆ ਨਹੀਂ ਬੈਠਣਾ ਚਾਹੀਦਾ ।

੨. ਮੂੰਹ, ਪੈਰ, ਕਛਹਿਰਾ ਆਦਿ ਨੂੰ ਹੱਥ ਲਾਕੇ ਖਾਰਸ਼ ਕਰਕੇ ਆਕੇ ਗਿਲੇ, ਮੈਲੇ ਤੇ ਥੰਦੇ ਹੱਥ ਗੁਰੂ ਮਹਾਰਾਜ ਜੀ ਦੇ ਸਰੂਪ, ਪੋਥੀ ਗੁਟਕੇ ਆਦਿ ਨੂੰ ਨਹੀਂ ਲਾਉਣੇ ।

੩. ਤਾਬਿਆ ਬੈਠਿਆਂ ਇਲਾਇਚੀ, ਮਿਸੁਰੀ ਜਾਂ ਕੋਈ ਹੋਰ ਵਸਤੂ ਆਦਿ ਨਹੀਂ ਖਾਣੀ । ਤਾਬਿਆ ਬੈਠਾ ਸਿੰਘ ਆਪਣੇ ਥੱਲੇ ਗੱਦੀ ਨਾ ਵਿਛਾਏ ।

੪. ਚੌਕੜੀ ਮਾਰ ਕੇ ਸਿੱਧਾ ਬੈਠੇ, ਮੰਜੀ ਸਾਹਿਬ ਤੇ ਕੂਹਣੀਆਂ ਨਾ ਰੱਖੇ । ਪਿਛਾਹਾਂ ਹੱਟ ਕੇ ਸਦਾ ਆਪਣੇ ਸਹਾਰੇ ਬੈਠਣਾ ਹੈ ।

੫. ਦਸਾਂ ਹੀ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਆਤਮਿਕ ਜੋਤਿ 'ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ' ਪ੍ਰਤੱਖ ਬਿਰਾਜ ਰਹੇ ਹਨ ਇਉਂ ਭਾਵਨਾ ਕਰਕੇ ਗੁਰਬਾਣੀ ਦੀ ਆਗਿਆ ਮੰਨਣੀ ਹੈ । ੧ੴ ਤੋਂ ਲੈਕੇ 'ਅਠਾਰਹ ਦਸ ਬੀਸ' ਤਕ ਗੁਰਬਾਣੀ ਤੇ ਗੁਰੂ ਭਾਵਨੀ ਕਰਨੀ ਹੈ ।

੬. ਗੁਰੂ ਮਹਾਰਾਜ ਸਾਹਿਬ ਅਲਮਾਰੀ ਵਿੱਚ ਨਹੀਂ ਸਗੋਂ ਸਾਫ਼ ਸੁਥਰੇ ਹਵਾਦਾਰ ਕਮਰੇ ਵਿਚ ਪਲੰਘ ਤੇ ਬਿਰਾਜਮਾਨ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ ।

੭. ਜਿਸ ਪਾਲਕੀ ਵਿਚ ਸਚੇ ਪਾਤਸ਼ਾਹ ਜੀ ਦਾ ਪ੍ਰਕਾਸ਼ ਹੋਵੇ ਇਕ ਚੰਦੋਆ (ਚਾਨਣੀ) ਉਸ ਦੇ ਵਿਚ ਅਤੇ ਇਕ ਵਡਾ ਚੰਦੋਆ (ਚਾਨਣੀ) ਉਪਰ ਹੋਣਾ ਅਤਿਅੰਤ ਜਰੂਰੀ ਹੈ । ਕਿਉਂਕਿ ਸਤਿਗੁਰੂ ਜੀ ਚਵਰ ਛ੍ਰਤ ਤਖਤ ਦੇ ਮਾਲਕ ਜੋ ਹੋਏ ।

"ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ"

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੯੬੮)

੮. ਜਿਸ ਕਮਰੇ ਵਿਚ ਪ੍ਰਕਾਸ਼ ਜਾਂ ਸੁਖ ਆਸਣ ਹੋਵੇ ਉਥੇ ਜਾਂ ਬਾਹਰ ਮਹਾਰਾਜ ਜੀ ਦੇ ਸਾਹਮਣੇ ਮੰਜਾ ਆਦਿ ਕਦੇ ਨਹੀ ਡਾਹੁਣਾ, ਕੇਵਲ ਭੁਮਆਸਣ ਕਰਨਾ ਹੈ । ਅਥਵਾ ਸਫਾਂ ਵਿਛਾ ਕੇ ਬੈਠਣਾ ਹੈ ।

"ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ ॥"

(ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਅੰਗ ੧੧੮੫)

੯. ਜਦੋਂ ਵੀ ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸਵਾਰੀ ਆਵੇ ਜਾਂ ਗੁਰੂ ਸੰਗਤ ਧੁਰ ਕੀ ਬਾਣੀ ਦਾ ਕੀਰਤਨ ਕਰਦੀ ਆਵੇ ਉਸੇ ਵੇਲੇ ਪੈਰੋਂ ਜੋੜਾ ਉਤਾਰ ਕੇ ਦੋਵੇਂ ਹੱਥ ਜੋੜ ਕੇ, ਉਠ ਕੇ ਸਤਿਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ।

੧੦. ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਸਵਾਰੀ ਨਾਲ ਪੰਜ ਸਿੰਘ ਨੰਗੀਂ ਚਰਣੀਂ ਹੋਣ। ਇਕ ਸਿੰਘ ਚੌਰ ਕਰੇ ਅਤੇ ਇਕ ਸਿੰਘ ਅੱਗੇ ਜਲ ਛਿੜਕਦਾ ਜਾਵੇ ।

੧੧. ਪੋਥੀ ਜਾਂ ਗੁਟਕੇ ਤੋਂ ਪਾਠ ਕਰਦਿਆਂ ਧਰਤੀ ਤੇ ਕਪੜਾ ਵਿਛਾ ਕੇ ਉਪਰ ਬੈਠਣਾ ਚਾਹੀਦਾ ਹੈ । ਦੂਜਿਆਂ ਦੇ ਮੰਜਿਆਂ ਤੇ ਬੈਠਿਆਂ ਤੋਂ ਉਨਾਂ ਦੇ ਪਿਛੇ, ਨੀਵੇਂ ਥਾਂ ਜਾਂ ਥਲੇ ਬਹਿ ਕੇ ਕਦੇ ਵੀ ਪਾਠ ਨਹੀਂ ਕਰਨਾ ।

੧੨. ਵਿਦਿਆਰਥੀਆਂ ਨੂੰ ਸੰਥਿਆ ਕਰਾਉਣ ਵਾਲਾ ਸਰ੍ਹਾਣੇ ਵਲ ਜਾਂ ਉਚੀ ਥਾਂ ਤੇ ਨਾਂ ਬੈਠੇ ।

੧੩. ਗੁਰਬਾਣੀ ਦੀਆਂ ਪੋਥੀਆਂ, ਗੁਟਕੇ, ਦਸਮ ਦੀ ਬਾਣੀ, ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਦੀ ਬਾਣੀ, ਦਾ ਵੱਧ ਤੋਂ ਵਧ ਸਤਿਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ । ਅਤੇ ਗੁਰਮਤਿ ਬਾਰੇ ਹੋਰ ਜਿੰਨੇ ਵੀ ਗ੍ਰੰਥ ਹੋਣ ਸਭ ਦਾ ਸਤਿਕਾਰ ਕਰਨਾ ਹੈ । ਆਮ ਪੁਸਤਕਾਂ ਵਿਚ ਜਾਂ ਉਨ੍ਹਾਂ ਦੇ ਥੱਲੇ ਨਹੀਂ ਰਖਣਾ ।

੧੪. ਉਪਰ ਸੁੰਦਰ ਚੋਲੀਆਂ (ਕਪੜਾ) ਚੜ੍ਹਾ ਕੇ ਵਿਚ ਪਲਕਾਂ ਰੱਖ ਕੇ, ਤਣੀਆਂ ਵਾਲੇ ਜਾਂ ਹੋਰ ਤਰੀਕੇ ਨਾਲ ਪੂਰਨ ਤੌਰ ਤੇ ਸਾਫ ਸੁਥਰੇ ਰੁਮਾਲਿਆਂ ਵਿਚ ਸੰਤੋਖ ਕੇ ਉੱਚੀ ਅਤੇ ਪਵਿੱਤਰ ਜਗ੍ਹਾ ਤੇ ਰੱਖਣਾ ਚਾਹੀਦਾ ਹੈ ।

੧੫. ਪੈਰੀਂ ਜੁਤੀ ਪਾਕੇ, ਨੰਗੇ ਪਿੰਡੇ ਅਤੇ ਨੰਗੇ ਸਿਰ ਕਦੇ ਵੀ ਪੋਥੀ ਗੁਟਕੇ ਆਦਿ ਨਹੀਂ ਪੜ੍ਹਨੇ ।

੧੬. ਜਿਸ ਬਖਸੇ ਵਿਚ ਪੋਥੀਆਂ ਹੋਣ ਉਸ ਵਿਚ ਮੈਲਾ ਬਸਤਰ, ਕਛਹਿਰਾ, ਖੜਾਵਾਂ ਆਦਿਕ ਨਹੀਂ ਪਾਉਣੀਆਂ ।

੧੭. ਘਰਾਂ ਵਿਚ ਗੁਰਬਾਣੀ ਦੀਆਂ ਪੋਥੀਆਂ, ਗੁਟਕੇ ਆਦਿ ਸਰ੍ਹਾਣੇ ਵਾਲੇ ਪਾਸੇ, ਉਪਰ ਸਾਫ ਸੁਥਰੀ ਥਾਂ ਰਖਣੇ ਚਾਹੀਦੇ ਹਨ ।

੧੮. ਸਤਿਗੁਰੂ ਜੀ ਦੇ ਸਰੂਪ, ਪੋਥੀਆਂ ਗੁਟਕੇ ਆਦਿ ਵਿਚ ਕਾਗਜ਼, ਧਾਗੇ ਜਾਂ ਅੰਗ ਨੂੰ ਮਰੋੜਨ ਦੀ ਨਿਸ਼ਾਨੀ ਨਹੀ ਰਖਣੀਂ ।

੧੯. ਪਾਠ ਕਰਦਿਆਂ ਅੰਗ ਹਮੇਸ਼ਾਂ ਉਪਰਲੇ ਪਾਸਿਓਂ ਸੱਜੇ ਹੱਥ ਨਾਲ ਪਲਟਣਾ ਚਾਹੀਦਾ ਹੈ।

੨੦. ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ' ਉਤੇ ਕੀਮਤੀ, ਸੁੰਦਰ, ਸਾਫ ਸੁਥਰੇ ਰੁਮਾਲੇ ਭੇਟਾ ਕਰਨੇ ਚਾਹੀਦੇ ਹਨ ।

੨੧. ਸਤਿਗੁਰੂ ਜੀ ਉਤੇ ਚੌਰ ਕਰਨਾ, ਅਤਰ ਛਿੜਕਣਾ, ਫੁੱਲ ਚੜ੍ਹੌਣੇ, ਆਦਿ ਸੇਵਾ ਕਰਨੀ ਚਾਹੀਦੀ ਹੈ ।

੨੨. ਜਿਨ੍ਹਾਂ ਅਖਬਾਰਾਂ, ਰਿਸਾਲਿਆਂ, ਕਿਤਾਬਾਂ ਆਦਿ ਗੁਰਬਾਣੀ ਦੇ ਸ਼ਬਦ ਲਿਖੇ ਹੋਣ ਤਿਨਾਂ ਨੂੰ ਲਫਾਫੇ, ਰੱਦੀ ਆਦਿ ਦੀ ਵਰਤੋਂ ਵਿਚ ਨਹੀਂ ਲਿਆਉਣਾ ਅਤੇ ਪੈਰਾਂ ਵਿਚ ਨਹੀਂ ਰੁਲਣ ਦੇਣਾ ਚਾਹੀਦਾ ।

੨੩. ਜੰਗਲ ਮੈਦਾਨ ਵਾਲੇ ਬਸਤ੍ਰ ਮਹਾਰਾਜ ਜੀ ਦੀ ਤਾਬਿਆ ਨਹੀ ਲਜਾਣੇ, ਦੂਜੇ ਬਦਲ ਕੇ ਜਾਂ ਧੋ ਕੇ, ਸੁਕਾ ਕੇ ਪਹਿਨ ਕੇ ਜਾਣਾ ਹੈ ।

ਉਪਰੋਕਤ ਸਤਿਕਾਰ ਪੰਜਾਬ ਦੇ ਪੰਜੇ ਤਖਤਾਂ ਤੇ, ਸ੍ਰੀ ਹਰਮਿੰਦਰ ਸਾਹਿਬ ਅਤੇ ਹੋਰ ਇਤਹਾਸਕ ਅਸਥਾਨਾਂ ਤੇ ਅੱਜ ਵੀ ਕੀਤਾ ਜਾਂਦਾ ਹੈ।

ਸਤਿਕਾਰ ਯੋਗ ਸਾਧ ਸੰਗਤ ਜੀਓ, ਸਤਿਗੁਰੂ ਜੀ ਦੀ ਬਾਣੀ ਦਾ ਇਸ ਤੋਂ ਵੱਧ ਜਿੰਨਾ ਵੀ ਹੋ ਸਕੇ ਅਦਬ ਤੇ ਸਤਿਕਾਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ। ਜਿਸ ਕਰਕੇ ਮਹਾਰਾਜ ਜੀ ਦੀ ਸਾਡੇ ਤੇ ਅਪਾਰ ਕ੍ਰਿਪਾ ਹੋਵੇਗੀ । ਅਤੇ ਸਾਡੇ ਤੇ ਬੇਅੰਤ ਬਖਸ਼ਿਸਾਂ ਕਰਨਗੇ ।

7. RESPECTING GURBANI

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥

ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ ॥

"The Word, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar is contained. If His humble servant believes, and acts according to the Words of the Guru's Bani, then the Guru, in person, emancipates him." (SGGSJ Ang 982)

ਜਿਨ ਭੈ ਅਦਬ ਨ ਬਾਨੀ ਧਾਰਾ ॥ ਜਾਨਹੁ ਸੋ ਸਿਖ ਨਹੀ ਹਮਾਰਾ ॥੨੦॥

"That person who does not respect and fear Gurbani cannot be my Sikh."

(Gurpartap Suraj Granth)

At Sri Anandpur Sahib, a Singh read a verse of Gurbani wrongly. Guru Gobind Singh Sahib Ji remark to him was, "0 Singh! You are breaking my limbs." This is why Guru Sahib Ji taught and explained the meanings and correct discourses of Gurbani to a number of Singhs. The chosen Singhs then passed on this knowledge, understanding and correct pronunciation of Gurbani subsequently to fellow Sikhs. The tradition of disseminating knowledge from Sikhs to Sikhs continues till today .

ਸਿੱਖਹੁ ਸੁਨਹੁ ਸੀਖ ਇਹੁ ਮੇਰੀ । ਬਾਨੀ ਪੜ੍ਹਹੁ ਸ਼ੁੱਧ ਗੁਰ ਕੇਰੀ ।

ਪਢੈ ਮਹਾਤਮ ਲਹੈ ਬਿਸਾਲ । ਹਲਤਿ ਪਲਤਿ ਮਹਿ ਹੋਇ ਨਿਹਾਲ ।੨੮।

"Oh Sikhs, listen to this teaching - recite Gurbani correctly (i.e. pronounce ***it*** *correctly). Read it and obtain many pleasures, here and in the hereafter." (Gurpartap Suraj Granth)*

Satguruji gave the utmost respect to Gurbani in all his ten forms. Similarly, we should also show the same respect.

The following are some pointers to practice when handling this *Santhia Pothee* or any other form containing Gurbani:

a) Clean ourselves (take a bath, wash hands & feet, etc) before handling the Pothee (volumes of the Granth) or Gutka sahibs (collections of banis).

b) Whilst seating to recite Gurbani, refrain from eating or drinking.

c) When doing Paath from a Pothi or Gutka, sit on a clean place. When you recite the bani at home, in the presence of another person or persons, who are sitting on a chair or sofa, then you should proceed to sit on a chair or sofa as well. This is because no one should sit at a level higher than the Gurbani Pothi.

d) Whilst reciting Gurbani, do not sit directly behind anybody (i.e. with their back to you).

e) Place all Gutkas and Pothis of Gurbani on a higher, clean and proper place as these Pothis contain divine knowledge. If you need to place the volumes of the SGGS Pothia with other non-Gurbani books, then, ensure that the Gurbani pothia are placed on the upper shelves followed by other books in the lower shelves of a cupboard.

f) When not in use, wrap the Gurbani Pothies in a clean piece of cloth.

g) Cover your head and remove your shoes before you start reciting Gurbani from a Gutka or Pothi.

h) Please ensure, bags that have pothees in it should not be kept on the ground.

i) When doing revision from this pothee, place a clean cloth on the ground before placing the "reel" for the pothee to be placed.

j) When seated to recite bani, take notice not to touch your feet with your hands, for example.

ਮੁਹਾਰਨੀ

ਅ ਆ ਇ ਈ ਉ ਊ ਏ ਐ ਓ ਔ ਅੰ ਆਂ

ਸ ਸਾ ਸਿ ਸੀ ਸੁ ਸੂ ਸੇ ਸੈ ਸੋ ਸੌ ਸੰ ਸਾਂ

ਹ ਹਾ ਹਿ ਹੀ ਹੁ ਹੂ ਹੇ ਹੈ ਹੋ ਹੌ ਹੰ ਹਾਂ

ਕ ਕਾ ਕਿ ਕੀ ਕੁ ਕੂ ਕੇ ਕੈ ਕੋ ਕੌ ਕੰ ਕਾਂ

ਖ ਖਾ ਖਿ ਖੀ ਖੁ ਖੂ ਖੇ ਖੈ ਖੋ ਖੌ ਖੰ ਖਾਂ

ਗ ਗਾ ਗਿ ਗੀ ਗੁ ਗੂ ਗੇ ਗੈ ਗੋ ਗੌ ਗੰ ਗਾਂ

ਘ ਘਾ ਘਿ ਘੀ ਘੁ ਘੂ ਘੇ ਘੈ ਘੋ ਘੌ ਘੰ ਘਾਂ

ਙ ਙਾ ਙਿ ਙੀ ਙੁ ਙੂ ਙੇ ਙੈ ਙੋ ਙੌ ਙੰ ਙਾਂ

ਚ ਚਾ ਚਿ ਚੀ ਚੁ ਚੂ ਚੇ ਚੈ ਚੋ ਚੌ ਚੰ ਚਾਂ

ਛ ਛਾ ਛਿ ਛੀ ਛੁ ਛੂ ਛੇ ਛੈ ਛੋ ਛੌ ਛੰ ਛਾਂ

ਜ ਜਾ ਜਿ ਜੀ ਜੁ ਜੂ ਜੇ ਜੈ ਜੋ ਜੌ ਜੰ ਜਾਂ

ਝ ਝਾ ਝਿ ਝੀ ਝੁ ਝੂ ਝੇ ਝੈ ਝੋ ਝੌ ਝੰ ਝਾਂ

ਞ	ਞਾ	ਞਿ	ਞੀ	ਞੁ	ਞੂ	ਞੇ	ਞੈ	ਞੋ	ਞੌ	ਞੰ	ਞਾਂ
ਟ	ਟਾ	ਟਿ	ਟੀ	ਟੁ	ਟੂ	ਟੇ	ਟੈ	ਟੋ	ਟੌ	ਟੰ	ਟਾਂ
ਠ	ਠਾ	ਠਿ	ਠੀ	ਠੁ	ਠੂ	ਠੇ	ਠੈ	ਠੋ	ਠੌ	ਠੰ	ਠਾਂ
ਡ	ਡਾ	ਡਿ	ਡੀ	ਡੁ	ਡੂ	ਡੇ	ਡੈ	ਡੋ	ਡੌ	ਡੰ	ਡਾਂ
ਢ	ਢਾ	ਢਿ	ਢੀ	ਢੁ	ਢੂ	ਢੇ	ਢੈ	ਢੋ	ਢੌ	ਢੰ	ਢਾਂ
ਣ	ਣਾ	ਣਿ	ਣੀ	ਣੁ	ਣੂ	ਣੇ	ਣੈ	ਣੋ	ਣੌ	ਣੰ	ਣਾਂ
ਤ	ਤਾ	ਤਿ	ਤੀ	ਤੁ	ਤੂ	ਤੇ	ਤੈ	ਤੋ	ਤੌ	ਤੰ	ਤਾਂ
ਥ	ਥਾ	ਥਿ	ਥੀ	ਥੁ	ਥੂ	ਥੇ	ਥੈ	ਥੋ	ਥੌ	ਥੰ	ਥਾਂ
ਦ	ਦਾ	ਦਿ	ਦੀ	ਦੁ	ਦੂ	ਦੇ	ਦੈ	ਦੋ	ਦੌ	ਦੰ	ਦਾਂ
ਧ	ਧਾ	ਧਿ	ਧੀ	ਧੁ	ਧੂ	ਧੇ	ਧੈ	ਧੋ	ਧੌ	ਧੰ	ਧਾਂ
ਨ	ਨਾ	ਨਿ	ਨੀ	ਨੁ	ਨੂ	ਨੇ	ਨੈ	ਨੋ	ਨੌ	ਨੰ	ਨਾਂ
ਪ	ਪਾ	ਪਿ	ਪੀ	ਪੁ	ਪੂ	ਪੇ	ਪੈ	ਪੋ	ਪੌ	ਪੰ	ਪਾਂ
ਫ	ਫਾ	ਫਿ	ਫੀ	ਫੁ	ਫੂ	ਫੇ	ਫੈ	ਫੋ	ਫੌ	ਫੰ	ਫਾਂ

ਬ ਬਾ ਬਿ ਬੀ ਬੁ ਬੂ ਬੇ ਬੈ ਬੋ ਬੌ ਬੰ ਬਾਂ

ਭ ਭਾ ਭਿ ਭੀ ਭੁ ਭੂ ਭੇ ਭੈ ਭੋ ਭੌ ਭੰ ਭਾਂ

ਮ ਮਾ ਮਿ ਮੀ ਮੁ ਮੂ ਮੇ ਮੈ ਮੋ ਮੌ ਮੰ ਮਾਂ

ਯ ਯਾ ਯਿ ਯੀ ਯੁ ਯੂ ਯੇ ਯੈ ਯੋ ਯੌ ਯੰ ਯਾਂ

ਰ ਰਾ ਰਿ ਰੀ ਰੁ ਰੂ ਰੇ ਰੈ ਰੋ ਰੌ ਰੰ ਰਾਂ

ਲ ਲਾ ਲਿ ਲੀ ਲੁ ਲੂ ਲੇ ਲੈ ਲੋ ਲੌ ਲੰ ਲਾਂ

ਵ ਵਾ ਵਿ ਵੀ ਵੁ ਵੂ ਵੇ ਵੈ ਵੋ ਵੌ ਵੰ ਵਾਂ

ੜ ੜਾ ੜਿ ੜੀ ੜੁ ੜੂ ੜੇ ੜੈ ੜੋ ੜੌ ੜੰ ੜਾਂ

9. JAPJI SAHIB

ੴ ; ਸਤਿਨਾਮੁ , ਕਰਤਾ ਪੁਰਖੁ , ਨਿਰਭਉ , ਨਿਰਵੈਰੁ ;
ਅਕਾਲ ਮੂਰਤਿ , ਅਜੂਨੀ ਸੈਭੰ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੧-੧, ਮਃ ੧)

There is only one Almighty without duality (EAK), life within the entire creation (ONGKAAR), true form in all ages and time dimensions (Sat) (never change), he exist everywhere(NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), he is without (NIR) fear (BHAO), he is without (NIR) enmity (VAIR), he is immortal and beyond time (AKAAL), he is beyond reincarnation and is unborn (AJUNEE), he is self-illumined and self-existence (SAIBHANG), destroyer of the darkness of ignorance (GU) and the illuminator of knowledge (RU), Grace (PERSAD) meaning the Almighty who is the life form of all is obtainable only with the Guru's grace.

॥ ਜਪੁ ॥ (੧-੩, ਮਃ ੧)

Chant And Meditate:

ਆਦਿ ਸਚੁ ; ਜੁਗਾਦਿ ਸਚੁ ॥ (੧-੪, ਜਪੁ, ਮਃ ੧)

The time before the creation was created (Aadh) the Almighty was the truth (Sach), when the visible and invisible creation was created but the religious practices of the time of Satyug was not widely being practiced (Jugaadh) during this age Almighty was still the truth,

ਹੈ ਭੀ ਸਚੁ ; ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥ (੧-੪, ਜਪੁ, ਮਃ ੧)

Even now when the entire creation is in place Almighty is still the truth, Guru Nanakji says that in future during the entire creation's doom Almighty will remain as the truth.

ਸੋਚੈ , ਸੋਚਿ ਨ ਹੋਵਈ ; ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ (ਲੱਖ ਬੋਲੋ) (੧-੫, ਜਪੁ, ਮਃ ੧)

Physical body cleaning never purifies the Antahkaran from unreasonable worldly love (Rag) and envy (Dwekh), although the physical body is cleaned hundred thousand (lakh) times.

ਚੁਪੈ , ਚੁਪ ਨ ਹੋਵਈ ; ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ (੧-੫, ਜਪੁ, ਮਃ ੧)

Although one refrains himself from speaking but the mind never becomes mute from creating thoughts (sangkelap) and counter thoughts (vikelap)

ਭੁਖਿਆ , ਭੁਖ ਨ ਉਤਰੀ ; ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ (੧-੫, ਜਪੁ, ਮਃ ੧)

Remaining hungry physically will not vanish greed (hunger) of worldly materials even if one is to obtain a pile containing of materials available in the universe materials is tied upon meaning abstaining from food will not vanish greed neither will greed vanish if one obtains all material things.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ; ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ (੧-੬, ਜਪੁ, ਮਃ ੧)

Even if a person has hundreds of thousands of worldly intelligence but not even one goes along in obtaining Almighty.

ਕਿਵ , ਸਚਿਆਰਾ ਹੋਈਐ ; ਕਿਵ , ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥ (੧-੬, ਜਪੁ, ਮਃ ੧)

Question: Then how can one be truthful enough to obtain Almighty and how will the curtain of false be torn?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ;
ਨਾਨਕ , ਲਿਖਿਆ ਨਾਲਿ ॥੧॥ (੧-੭, ਜਪੁ, ਮਃ ੧)

Answer: One must stay consistently delighted during blissful and painful moments of this life by realising the reality that whatsoever happens is in accordance to Almighty's will based on my previous deeds.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ; ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ (੧-੭, ਜਪੁ, ਮਃ ੧)

The entire creation including physical body and nature is created in Almighty's command such Almighty's command cannot be described.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ; ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ (੧-੮, ਜਪੁ, ਮਃ ੧)

Life within the entire creation and the blessings of being great are both in Almighty's command.

ਹੁਕਮੀ , ਉਤਮੁ ਨੀਚੁ ;
ਹੁਕਮਿ ਲਿਖਿ , ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ (੧-੮, ਜਪੁ, ਮਃ ੧)

In Almighty's command some are great (rich, influencial, etc.) and some are inferior (poor, unknown,etc,); within Almighty's command one goes through the pre-determined writ of pleasures and pains.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ;
ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ (੧-੯, ਜਪੁ, ਮਃ ੧)

In Almighty's command some receive rewards of attaining their real-self (Atma) and some are roaming in the reincarnation cycle where there are numerous births and deaths.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ; ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ (੧-੯, ਜਪੁ, ਮਃ ੧)

Therefore the entire universe from Brahma to an ant is within Almighty's command and there is nothing beyond Almighty's command.

ਨਾਨਕ , ਹੁਕਮੈ ਜੇ ਬੁਝੈ ; ('ਬੁੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ)
ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ (੧-੧੦, ਜਪੁ, ਮਃ ੧)

Guruji says that the ones who understand Almighty's command never speak out egoistic words (in ego) and accepts Almighty's will.

ਗਾਵੈ ਕੋ ਤਾਣੁ ; ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ (੧-੧੦, ਜਪੁ, ਮਃ ੧)

Who can ever sing the complete strength of Almighty? No one can sing Almighty's strength as there is no one with such strength.

ਗਾਵੈ ਕੋ ਦਾਤਿ ; ਜਾਣੈ ਨੀਸਾਣੁ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing Almighty praises by understanding His obvious gifts.

ਗਾਵੈ ਕੋ ; ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing the virtues and praises of Almighty, even the four Vedas describe Almighty but still the end is far beyond.

ਗਾਵੈ ਕੋ ; ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ (੧-੧੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing Almighty's strength as the contemplation of knowledge pertaining to Almighty is extremely difficult.

ਗਾਵੈ ਕੋ ; ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that creates the physical bodies from dust (5 principal elements) and then destroy them as well.

ਗਾਵੈ ਕੋ ; ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that enables the subtle body (Sukhshem Serir) to gain the power to carry the physical body around.

ਗਾਵੈ ਕੋ ; ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ (੧-੧੨, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength that exist within but is seen to be far away and beyond comprehension

ਗਾਵੈ ਕੋ ; ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ (੨-੧, ਜਪੁ, ਮਃ ੧)

Who can ever sing the Almighty's strength although it is seen and very obvious.

ਕਥਨਾ ਕਥੀ ; ਨ ਆਵੈ ਤੋਟਿ ॥ (੨-੧, ਜਪੁ, ਮ: ੧)

All the scholars of divine knowledge have narrated the Almighty's truthful thoughts and have discourses on His strength, endlessly.

ਕਥਿ ਕਥਿ ਕਥੀ ; ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ (੨-੧, ਜਪੁ, ਮ: ੧)

Although millions have narrated with millions of descriptions but no one has ever been able to discover the limit of Almighty's praises.

ਦੇਦਾ ਦੇ ; ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥ (੨-੨, ਜਪੁ, ਮ: ੧)

Almighty is such a bestower who has been donating ever since the creation was created, He keeps on giving without being tired though the receivers get tired of receiving.

ਜੁਗਾ ਜੁਗੰਤਰਿ ; ਖਾਹੀ ਖਾਹਿ ॥ (੨-੨, ਜਪੁ, ਮ: ੧)

The entire creation has been consuming Almighty's donated material for ages (Sat, Thretha, Duapur and Kal Yug).

ਹੁਕਮੀ ਹੁਕਮੁ ; ਚਲਾਏ ਰਾਹੁ ॥ (੨-੨, ਜਪੁ, ਮ: ੧)

Such Almighty steers (drive) various paths in His command.

ਨਾਨਕ ; ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥ (੨-੩, ਜਪੁ, ਮ: ੧)

Guruji says that Almighty is free of all wishes and always stays delighted.

ਸਾਚਾ ਸਾਹਿਬੁ , ਸਾਚੁ ਨਾਇ ; ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ (੨-੩, ਜਪੁ, ਮ: ੧)

Almighty is the true Master and His name is also the true, the ones who utters His name are blessed with limitless love (Almighty's knowledge)

ਆਖਹਿ ਮੰਗਹਿ , ਦੇਹਿ ਦੇਹਿ ; ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ (੨-੩, ਜਪੁ, ਮ: ੧)

The entire universe requests before Almighty verbally for bounties (gift) and Almighty blesses in accordance to their deeds (karma).

ਫੇਰਿ , ਕਿ ਅਗੈ ਰਖੀਐ ; ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ (੨-੪, ਜਪੁ, ਮ: ੧)

Then what should be offered in return before Almighty in order to have the sight of His true court means His true form.

ਮੁਹੌ , ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ; ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥ (੨-੪, ਜਪੁ, ਮ: ੧)

What shall be the words to be uttered from the mouth upon listening which Almighty adopts love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ; ਵਡਿਆਈ ਵੀਚਾਰੁ ॥ (੨-੫, ਜਪੁ, ਮਃ ੧)

Guruji says that utter the greatness of Almighty after contemplating His praises during the early hours which is known as Amritvela *(12.00am to 6.00am).

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ; ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ (੨-੫, ਜਪੁ, ਮਃ ੧)

The physical body is obtained through deeds (karma) but salvation is attained with Almighty's grace.

ਨਾਨਕ , ਏਵੈ ਜਾਣੀਐ ; ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥ (੨-੬, ਜਪੁ, ਮਃ ੧)

Guruji says, realise in this manner that Almighty who is the ultimate truth who exists in all the places.

ਥਾਪਿਆ ਨ ਜਾਇ ; ਕੀਤਾ ਨ ਹੋਇ ॥ (੨-੬, ਜਪੁ, ਮਃ ੧)

Almighty is not nominated nor He is created.

ਆਪੇ ਆਪਿ ; ਨਿਰੰਜਨੁ ਸੋਇ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Almighty who is free from maya's influences (Nir-anjan) as He is all by himself naturally without a beginning and end.

ਜਿਨਿ ਸੇਵਿਆ ; ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Gurmukhs (the ones who obeys Guru's command) who served (recited) Almighty obtains honour.

ਨਾਨਕ ਗਾਵੀਐ ; ਗੁਣੀ ਨਿਧਾਨੁ ॥ (੨-੭, ਜਪੁ, ਮਃ ੧)

Guruji says that one should sing the praises of Almighty by faith that He is the treasure of virtues.

ਗਾਵੀਐ ਸੁਣੀਐ ; ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

Sing the Almighty's praises to those who are ignorant and listen to the praises from the true Guru, if both are not available then keep Almighty's love within the mind which means sing, bear and practice the True Guru's instructions.

ਦੁਖੁ ਪਰਹਰਿ ; ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

In returns of singing, bearing and practicing the true Guru's instruction all pains will be vanished and shall immerse in such an ultimate happiness touch of which makes the entire universe being blissful.

ਗੁਰਮੁਖਿ ਨਾਦੰ , ਗੁਰਮੁਖਿ ਵੇਦੰ ; ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ (੨-੮, ਜਪੁ, ਮਃ ੧)

The Guru who is the leader (Gurmukh) whose hymn is listened by a Gurmukh (the one follows Guru's instruction) and understand the principals and then immerses into Almighty who is the prime to the Guru (Gurmukh).

ਗੁਰੁ ਈਸਰੁ , ਗੁਰੁ ਗੋਰਖੁ ; ਬਰਮਾ ਗੁਰੁ , ਪਾਰਬਤੀ ਮਾਈ ॥ (੨-੯, ਜਪੁ, ਮਃ ੧)

Upon embracing Guru only then Shiva (Isher), Vishnu (Gorakh), Brahma, Parbati, Lachumi (Ma) and Saraswati (Ei) came into their respective duties, therefore Guru is the form of all.

Second Meaning: Guru, himself bestows everything to the Sikh by vanishing ignorance (Isher), sustaining virtues (Gorakh), creating Almighty's love within (Brahma), vanishing demerits (Parbati), creating divine merits (Lachumi) and illuminates knowledge (Sarawati).

ਜੇ ਹਉ ਜਾਣਾ , ਆਖਾ ਨਾਹੀ ; ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ (੨-੯, ਜਪੁ, ਮਃ ੧)

Even if I (Guru Nanak Dev Ji) can know the praises of such a Guru still it is uncomprehensible as He is limitless and beyond the reach of mind and speech.

ਗੁਰਾ ; ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ **('ਗੁਰਾਂ' ਨਹੀਂ ਬੋਲਣਾ)** (੨-੧੦, ਜਪੁ, ਮਃ ੧)

Guru has blessed me with one insight

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ; ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥ (੨-੧੦, ਜਪੁ, ਮਃ ੧)

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

ਤੀਰਥਿ ਨਾਵਾ , ਜੇ ਤਿਸੁ ਭਾਵਾ ; **(ਨ੍ਹਾਵਾ ਬੋਲੋ)**
ਵਿਣੁ ਭਾਣੇ , ਕਿ ਨਾਇ ਕਰੀ ॥ **(ਨ੍ਹਾਇ ਬੋਲੋ)** (੨-੧੧, ਜਪੁ, ਮਃ ੧)

If it pleases Almighty only then the pilgrimage bath is fruitful otherwise what is the use of such baths without Almighty's love.

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ; ਵਿਣੁ ਕਰਮਾ , ਕਿ ਮਿਲੈ ਲਈ ॥ (੨-੧੧, ਜਪੁ, ਮਃ ੧)

Based on the observation it can be concluded that within the entire creation, nothing can be obtained without pre-written deeds (karma) and there is nothing that one can ever do with self-strength meaning if it is fated and with Almighty's grace the fruits of deeds are obtained.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ; ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥ (੨-੧੨, ਜਪੁ, ਮਃ ੧)

When the Guru's advice pertaining to the union with Almighty is listened then within the intellect gems (Vairag-renunciation), jewels (Almighty manifestation) and rubies (acception of Guru's instruction) is obtained.

ਗੁਰਾ ; ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ (੨-੧੨, ਜਪੁ, ਮਃ ੧)

Guru has blessed me with one insight

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ; ਸੋ ਮੈ , ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥ (੨-੧੩, ਜਪੁ, ਮਃ ੧)

There is only one Almighty who is the benefactor (Giver) to all beings (jeev), whom I should never forget.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ; ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ (੨-੧੩, ਜਪੁ, ਮਃ ੧)

Even if one's age can be extended to four ages (Yug) and multiplied by ten times.

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ; ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ (੨-੧੪, ਜਪੁ, ਮਃ ੧)

The being (jeev) can also be well known in all nine parts of the world and the entire universe can stay obedient in the being's (jeev) command.

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ; ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥ (੨-੧੪, ਜਪੁ, ਮਃ ੧)

Also if he maintains a good reputation in all ten directions where praises are sang before him and at his back his merits is uttered by everyone.

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ; ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Even having all the above greatness if such a person does not come within Almighty's glance then nobody would care for him.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ; ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Among other worms he will be just another worm in which even a leper (or sinner) will blame and see fault within him.

ਨਾਨਕ , ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ; ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ (੨-੧੫, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty blesses virtues to the virtueless and adds more to those who already have ample virtues.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ; ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥ (੨-੧੬, ਜਪੁ, ਮਃ ੧)

However there is no one seen to have the ability to give virtues to Almighty meaning no one can ever offer enough in return to Almighty's gifts.

ਸੁਣਿਐ ; ('ਸੁਣਿਐ' ਨੂੰ ਸੁਣਿ-ਐ ਬੋਲੋ, 'ਸੁਣੀ-ਐ' ਨਹੀਂ ਬੋਲਣਾ)
ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ (੨-੧੬, ਜਪੁ, ਮ: ੧)

By hearing Almighty's name or His praise, one becomes a Sidh, a Pir, a God and a Nath.

ਸੁਣਿਐ ; ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ (੨-੧੭, ਜਪੁ, ਮ: ੧)

By hearing one knows the secret of the earth, the mythical bull and heavenly regions.

ਸੁਣਿਐ ; ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ (੨-੧੭, ਜਪੁ, ਮ: ੧)

By hearing one gets knowledge of islands, worlds and low spheres.

ਸੁਣਿਐ ; ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥ (੨-੧੭, ਜਪੁ, ਮ: ੧)

By hearing the name of Almighty, one does not dread death.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੨-੧੮, ਜਪੁ, ਮ: ੧)

Nanak says that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥ (੨-੧੮, ਜਪੁ, ਮ: ੧)

By hearing the name of Almighty, grief and sins are mitigated.

ਸੁਣਿਐ ; ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ (੨-੧੮, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name, Shiva, Brahma, Vishnu and all other deities receive honour.

ਸੁਣਿਐ ; ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name, even the most wicked ones (e.g. Balmik) attains the most commendable state.

ਸੁਣਿਐ ; ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name the methods and secrets of eight part (ast-ang) Yoga is learned by which one is able to penetrate through the six chakras within the body.

ਸੁਣਿਐ ; ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Upon listening to Almighty's name the principals of six shastras, twenty-seven Simriti's and four Vedas is understood.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੨-੧੯, ਜਪੁ, ਮ: ੧)

Guruji says that the Bhagats (disciples) stay ever in bliss by listening to Almighty's name with utmost love.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥ (੩-੧, ਜਪੁ, ਮਃ ੧)

Almighty's name is the greateast, on hearing all pains and sins are vanished immediately.

ਸੁਣਿਐ ; ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ (੩-੧, ਜਪੁ, ਮਃ ੧)

By hearing Almighty's name, one gets truth, contentment, and divine knowledge.

ਸੁਣਿਐ ; ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ (੩-੧, ਜਪੁ, ਮਃ ੧)

By hearing, one gets purity which equals to the bath of sixty eight holy places (according to Hinduism belief).

ਸੁਣਿਐ ; ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥ (੩-੨, ਜਪੁ, ਮਃ ੧)

By hearing and reading about Almighty, one gets honour.

ਸੁਣਿਐ ; ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥ (੩-੨, ਜਪੁ, ਮਃ ੧)

By hearing, one leads to easy meditation.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੩-੨, ਜਪੁ, ਮਃ ੧)

Nanak says, that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥ (੩-੩, ਜਪੁ, ਮਃ ੧)

By hearing the Almighty, grief and sins are mititgated.

ਸੁਣਿਐ ; ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)

By hearing Almighty's name, one attains ocean deep virtues.

ਸੁਣਿਐ ; ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)

By hearing His name, one becomes a scholar, a pir and an emperor.

ਸੁਣਿਐ ; ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ (੩-੩, ਜਪੁ, ਮਃ ੧)

By hearing, the blind finds his way.

ਸੁਣਿਐ ; ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥ (੩-੪, ਜਪੁ, ਮਃ ੧)

By hearing Him, deep oceans change into shallow waters, meaning one can cross deep oceans or one can accomplish difficult things.

ਨਾਨਕ ; ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ (੩-੪, ਜਪੁ, ਮਃ ੧)

Nanak says that the disciples or the followers always enjoy bliss.

ਸੁਣਿਐ ; ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥ (੩-੪, ਜਪੁ, ਮਃ ੧)

By hearing His name, grief and sins are mitigated.

ਮੰਨੇ ਕੀ ਗਤਿ ; ਕਹੀ ਨ ਜਾਇ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)

The state of one, who resigns to His will, cannot be described.

ਜੇ ਕੋ ਕਹੈ ; ਪਿਛੈ ਪਛੁਤਾਇ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)

Who ever tries to do so, will repent in the end.

ਕਾਗਦਿ ਕਲਮ ; ਨ ਲਿਖਣਹਾਰੁ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)

Pen, paper or a writer's skill cannot describe the believer of Almighty.

ਮੰਨੇ ਕਾ ; ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ (੩-੫, ਜਪੁ, ਮਃ ੧)

Men can sit and think deeply over the state of such believer.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੬, ਜਪੁ, ਮਃ ੧)

His spotless name is majestic,

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੨॥ (੩-੬, ਜਪੁ, ਮਃ ੧)

if only one knows it in one's heart of hearts.

ਮੰਨੈ ; ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ (੩-੬, ਜਪੁ, ਮਃ ੧)

Submission (to Almighty) brings intelligence and reason.

ਮੰਨੈ ; ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submission makes one conscious of the whole universe.

ਮੰਨੈ ; ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submissions overcomes one's worldly temptations

ਮੰਨੈ ; ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

Submissions save one from dreadful clutches of death.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੭, ਜਪੁ, ਮਃ ੧)

His spotless name is the majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੩॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

If only one knows it in one's heart of hearts

ਮੰਨੈ ; ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

Submission makes one's path free of hinderances.

ਮੰਨੈ ; ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ (੩-੮, ਜਪੁ, ਮਃ ੧)

Submission makes one's death glorious.

ਮੰਨੈ ; ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Submission helps one from going astray.

ਮੰਨੈ ; ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Submission makes one friend of righteousness.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

His spotless name is majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੪॥ (੩-੯, ਜਪੁ, ਮਃ ੧)

Only if one knows it is one's heart of hearts.

ਮੰਨੈ ; ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)

Submission to Almighty opens the door of salvation for human beings.

ਮੰਨੈ ; ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)

Submission helps people to reform their kinsmen.

ਮੰਨੈ ; ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)

Submission saves the follower as well as his companions.

ਮੰਨੈ ; ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ (੩-੧੦, ਜਪੁ, ਮਃ ੧)

Nanak says that submission avoids one from becoming a beggar.

ਐਸਾ ਨਾਮੁ ; ਨਿਰੰਜਨੁ ਹੋਇ ॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)

His spotless name is majestic.

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ; ਮਨਿ ਕੋਇ ॥੧੫॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)

Only if one knows it in one's heart of hearts.

ਪੰਚ ਪਰਵਾਣ ; ਪੰਚ ਪਰਧਾਨੁ ॥ (੩-੧੧, ਜਪੁ, ਮਃ ੧)

His followers are the accepted ones and are the leaders of human-beings.

ਪੰਚੇ ਪਾਵਹਿ ; ਦਰਗਹਿ ਮਾਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)

The followers get honour in the audience of Almighty.

ਪੰਚੇ ਸੋਹਹਿ ; ਦਰਿ ਰਾਜਾਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)

His followers are honoured even by kings.

ਪੰਚਾ ਕਾ ; ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)

They believe only in one Almighty.

ਜੇ ਕੋ ਕਹੈ ; ਕਰੈ ਵੀਚਾਰੁ ॥ (੩-੧੨, ਜਪੁ, ਮਃ ੧)

If one were to say ponder over so deeply on the acts of the Creator.

ਕਰਤੇ ਕੈ ਕਰਣੈ ; ਨਾਹੀ ਸੁਮਾਰੁ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)

Yet the acts of the Creator cannot be enumerated.

ਧੌਲੁ ਧਰਮੁ ; ਦਇਆ ਕਾ ਪੂਤੁ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)

In religous contexts the mythical ox is known as Religion or Faith which is the son of Mercy. Guru Nanak Dev Ji explains the core principal of religion (faith) by illustration of the mythical ox as religion and mercy as the mother therefore the initiation of a religion is from mercy. As a human one must have mercy and the path of religion starts only thereafter. No matter whatever religion one possess the most important virtue one must develop and maintain within is Mercy. A faith without mercy and love serves no purpose as one will only become a hypocrite.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ; ਜਿਨਿ ਸੂਤਿ ॥ (੩-੧੩, ਜਪੁ, ਮਃ ੧)

It keeps the earth balanced with the thread of patience.

ਜੇ ਕੋ ਬੁਝੈ ; ਹੋਵੈ ਸਚਿਆਰੁ ॥ ('ਬੁੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ) (੩-੧੪, ਜਪੁ, ਮਃ ੧)

If one were to resolve or comprehend this, one realises the truth

ਧਵਲੈ ਉਪਰਿ ; ਕੇਤਾ ਭਾਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮਃ ੧)

How much of the burden the ox is bearing on its head?

ਧਰਤੀ ਹੋਰੁ ; ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮ: ੧)

There are more and more earths beyond this one earth.

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ; ਕਵਣੁ ਜੋਰੁ ॥ (੩-੧੪, ਜਪੁ, ਮ: ੧)

If so then there is suppose to be another universe below the mythical ox by the support of which the mythical ox will stand on, in the manner there shall be numerous universe and numerous mythical ox as well.

The mythical ox holds its own weight, who holds it steadfast from below?

The most below the universe and mythical ox will have to bear the accumulated weight still. As such, there must another support, therefore at the end it has to be concluded that the universe is supported by Almighty's force (thought of creation)

ਜੀਅ ਜਾਤਿ ; ਰੰਗਾ ਕੇ ਨਾਵ ॥ (੩-੧੫, ਜਪੁ, ਮ: ੧)

There are various sects and colours of jeevs (beings) also various are their names.

ਸਭਨਾ ਲਿਖਿਆ; ਵੁੜੀ ਕਲਾਮ ॥ (੩-੧੫, ਜਪੁ, ਮ: ੧)

The entire universe jeev's (being) forehead is written with their fate by Almighty's great pen ("Almight's command").

ਏਹੁ ਲੇਖਾ ; ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ (੩-੧੫, ਜਪੁ, ਮ: ੧)

If one knows how to write such fate then I (Guruji) would like to ask;

ਲੇਖਾ ਲਿਖਿਆ ; ਕੇਤਾ ਹੋਇ ॥ (੩-੧੫, ਜਪੁ, ਮ: ੧)

How much is the accumulated fate which is writtened on every jeev (being)?

ਕੇਤਾ ਤਾਣੁ ; ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ (੩-੧੬, ਜਪੁ, ਮ: ੧)

How much is the strength of Almighty and how handsome (praise) is Almighty's form?

ਕੇਤੀ ਦਾਤਿ ; ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥ (੩-੧੬, ਜਪੁ, ਮ: ੧)

Which is the moment when Almighty's entire rewards can be known?

ਕੀਤਾ ਪਸਾਉ ; ਏਕੋ ਕਵਾਉ ॥ (੩-੧੬, ਜਪੁ, ਮ: ੧)

Almighty has created the entire creation by uttering a single word. In other words, Almighty had a thought to be more from His one form.

ਤਿਸ ਤੇ ਹੋਏ ; ਲਖ ਦਰੀਆਉ ॥ (੩-੧੭, ਜਪੁ, ਮ: ੧)

Upon having the thought, numerous huge rivers were created. In other words, the everchanging universe was then created.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੩-੧੭, ਜਪੁ, ਮਃ ੧)

What strength do I (Guruji) posses to be enable to contemplate and describe Almighty's limits. In other words, Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੩-੧੭, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universe abides within each small hair of Almighty.

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ **(ਸਾਂਈ ਨਹੀਂ ਬੋਲਣਾ)** (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Whatever pleases you (Almighty) is the most appropriate action / task.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੬॥ (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਅਸੰਖ ਜਪ ; ਅਸੰਖ ਭਾਉ ॥ (੩-੧੮, ਜਪੁ, ਮਃ ੧)

Countless are the recitation with various different chanting versus and countless are those who are passionate in recitating.

ਅਸੰਖ ਪੂਜਾ ; ਅਸੰਖ ਤਪ ਤਾਉ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the methods of devotions, countless are the methods of penance (Taap) and countless are the ones who bear such pains of penance.

ਅਸੰਖ ਗਰੰਥ ; ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the books of divine knowledge and countless are the ones who utter out loud the words contained in these books.

ਅਸੰਖ ਜੋਗ ; ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ (੩-੧੯, ਜਪੁ, ਮਃ ੧)

Countless are the Yogis who practice Yoga and keep their mind away from worldly pleasures.

ਅਸੰਖ ਭਗਤ ; ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ (੪-੧, ਜਪੁ, ਮਃ ੧)

Countless are the Bhagats (saints) who sing Almighty's virtues and contemplate upon the divine knowledge.

ਅਸੰਖ ਸਤੀ ; ਅਸੰਖ ਦਾਤਾਰ ॥ (੪-੧, ਜਪੁ, ਮ: ੧)

Countless are the ones who speak the truth and countless are donors who donate with full generosity.

ਅਸੰਖ ਸੂਰ ; ਮੁਹ ਭਖ ਸਾਰ ॥ (੪-੧, ਜਪੁ, ਮ: ੧)

Countless are the warriors who face enemies with courage and withstand wounds from weapons on their face. In other words, they fight head on courageously and not show their backs or run away from the battle field.

ਅਸੰਖ ਮੋਨਿ ; ਲਿਵ ਲਾਇ ਤਾਰ ॥ (੪-੨, ਜਪੁ, ਮ: ੧)

Countless are those who maintain silence (Moni) and remain in consistent concentration in Almighty. Meaning that they remain in constant meditation.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੪-੨, ਜਪੁ, ਮ: ੧)

What strength do I (Guruji) posses to be enable to contemplate and describe Almighty's limits. Meaning that Almighty possess limitless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੨, ਜਪੁ, ਮ: ੧)

Almighty's single hair cannot be described as millions of universes abide within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ (ਸਾਂਈ ਨਹੀਂ ਬੋਲਣਾ) (੪-੨, ਜਪੁ, ਮ: ੧)

Whatever that pleases you (Almighty) is the most appropriate task / action.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੭॥ (੪-੩, ਜਪੁ, ਮ: ੧)

Dear Almighty your form is forever permenant.

ਅਸੰਖ ਮੂਰਖ ; ਅੰਧ ਘੋਰ ॥ (੪-੩, ਜਪੁ, ਮ: ੧)

Countless are fools and ignorant who perform dreadful practices.

ਅਸੰਖ ਚੋਰ ; ਹਰਾਮਖੋਰ ॥ (੪-੩, ਜਪੁ, ਮ: ੧)

Countless are thieves who consume others' belongings.

ਅਸੰਖ ਅਮਰ ; ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ (੪-੪, ਜਪੁ, ਮ: ੧)

Countless are those who are tyrant and impose their command by force. They too however depart from this world.

ਅਸੰਖ ਗਲਵਢ ; ਹਤਿਆ ਕਮਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are those who commit murder and countless are those who torture others.

ਅਸੰਖ ਪਾਪੀ ; ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are sinners who at end depart after having committed sins.

ਅਸੰਖ ਕੂੜਿਆਰ ; ਕੂੜੇ ਫਿਰਾਹਿ ॥ (੪-੪, ਜਪੁ, ਮਃ ੧)

Countless are those who live their lifes in total falsehood and roam around by speaking lies all the time.

ਅਸੰਖ ਮਲੇਛ ; ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Countless are the filthy ones who eat the dirt consuming animals.

ਅਸੰਖ ਨਿੰਦਕ ; ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Countless are slanderers (back-bitters) who unnecessarily without any reason carry the weight of others' (wrongdoing) on their head.

ਨਾਨਕੁ ; ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥ (੪-੫, ਜਪੁ, ਮਃ ੧)

Guruji utters a reflection of the inferior ones.

The humble Nanak says with deep consideration that he cannot be sacrificed unto Him.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੬, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universes abide within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ **(ਸਾਂਈ ਨਹੀਂ ਬੋਲਣਾ)** (੪-੬, ਜਪੁ, ਮਃ ੧)

Whatever that pleases you (Almighty) is the most appropriate task action.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੮॥ (੪-੬, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

Thou are ever abiding, the Formless one.

ਅਸੰਖ ਨਾਵ ; ਅਸੰਖ ਥਾਵ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Countless are Almighty's names and countless are Almighty's places.

ਅਗੰਮ ਅਗੰਮ ; ਅਸੰਖ ਲੋਅ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Almighty is beyond the reach of all places and Almighty creates countless jeev (beings) with His might (Atma)

Countless are thy regions which are beyond reach.

ਅਸੰਖ ਕਹਹਿ ; ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Countless are those who meditate on Almighty's name in Kapali posture (head downwards and legs upwards).

ਅਖਰੀ ; ਨਾਮੁ ; ਅਖਰੀ ਸਾਲਾਹ ॥ (੪-੭, ਜਪੁ, ਮਃ ੧)

Almighty's name is recited based on the pre-writtened fate and in accordance to the fate, praises of Almighty's virtues are sung.

ਅਖਰੀ ; ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

In accordance with the pre-writtened fate knowledge is obtained, Almighty's praises are sung and virtues are contemplated.

ਅਖਰੀ ; ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

In accordance to the prewrittened fate one writes and speaks.

ਅਖਰਾ ਸਿਰਿ ; ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ (੪-੮, ਜਪੁ, ਮਃ ੧)

These alphabets is written on everyone's forehead based on previous deeds (karam) describes the union (with Almighty).

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ; ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

Guruji explains that the Almighty who has writened such alphabets has none on His forehead. The Writer (Almighty) of these words (fate) is above these words (fate).

ਜਿਵ ਫੁਰਮਾਏ ; ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

In Almighty's command jeev (being) develops thoughts in accordance to previous deeds and this is how new alphabets are written on the jeev's forehead.

ਜੇਤਾ ਕੀਤਾ ; ਤੇਤਾ ਨਾਉ ॥ (੪-੯, ਜਪੁ, ਮਃ ੧)

Whatever is done by Almighty is the form of His name. Meaning He himself is within all.

ਵਿਣੁ ਨਾਵੈ ; ਨਾਹੀ ਕੋ ਥਾਉ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Without the form of Almighty's name there is no other place therefore whatever greatness or supreme state obtained is all attained through Almighty's name.

ਕੁਦਰਤਿ ਕਵਣ ; ਕਹਾ ਵੀਚਾਰੁ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

What strength do I (Guruji) posses to contemplate and describe Almighty's limits. Meaning that Almighty posses endless powers therefore how many powers can I (Guruji) contemplate upon.

ਵਾਰਿਆ ਨ ਜਾਵਾ ; ਏਕ ਵਾਰ ॥ (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Almighty's single hair cannot be described as millions of universes reside within each small hair of Almighty

ਜੋ ਤੁਧੁ ਭਾਵੈ ; ਸਾਈ ਭਲੀ ਕਾਰ ॥ **(ਸਾਂਈ ਨਹੀਂ ਬੋਲਣਾ)** (੪-੧੦, ਜਪੁ, ਮਃ ੧)

Whatever action that pleases you (Almighty) is the most appropriate task.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ; ਨਿਰੰਕਾਰ ॥੧੯॥ (੪-੧੧, ਜਪੁ, ਮਃ ੧)

Dear Almighty your form is forever permenant.

ਭਰੀਐ ; ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ (੪-੧੧, ਜਪੁ, ਮਃ ੧)

When hands, legs and the entire body is filled by dust.

ਪਾਣੀ ਧੋਤੈ ; ਉਤਰਸੁ ਖੇਹ ॥ **('ਉਤਰ-ਸੁ' ਪਾਠ ਕਰਣਾ)** (੪-੧੧, ਜਪੁ, ਮਃ ੧)

Then the dust (dirt) is removed by washing it with (only) water.

ਮੂਤ ਪਲੀਤੀ ; ਕਪੜੁ ਹੋਇ ॥ (੪-੧੨, ਜਪੁ, ਮਃ ੧)

When a cloth is sullied (made dirty) with urine.

ਦੇ ਸਾਬੂਣੁ ; ਲਈਐ ਓਹੁ ਧੋਇ ॥ (੪-੧੨, ਜਪੁ, ਮਃ ੧)

(The cloth) is then it is cleaned by washing with soap.

ਭਰੀਐ ਮਤਿ ; ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ **(ਪਾਪਾਂ ਬੋਲੋ)** (੪-੧੨, ਜਪੁ, ਮਃ ੧)

In the same manner the intellect is filled (stained) with the dirt of sins.

ਓਹੁ ਧੋਪੈ ; ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

This dirt of sins can be washed away with (only) Almighty's name as a form of soap and love as a form of water.

ਪੁੰਨੀ ਪਾਪੀ ; ਆਖਣੁ ਨਾਹਿ ॥ (੪-੧੩, ਜਪੁ, ਮਃ ੧)

The ones who have cleansed themselves from the dirt of sins by reciting Almighty's name are countless.

The sinner (Pappi) and virtuous (Punni) are not categorised by mere words.

ਕਰਿ ਕਰਿ ਕਰਣਾ ; ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ (੪-੧੩, ਜਪੁ, ਮ: ੧)

Instead, they are catergorised due to their respective deeds performed with hands which is recorded by the emissaries (Chiter – records the physical deeds and Gupat – records the unseen thoughts of the mind).

ਆਪੇ ਬੀਜਿ ; ਆਪੇ ਹੀ ਖਾਹੁ ॥ (੪-੧੩, ਜਪੁ, ਮ: ੧)

The planted seed of deeds in the body as form of soil grows. The jeev then has to eat the fruit of its own deeds.

ਨਾਨਕ ਹੁਕਮੀ ; ਆਵਹੁ ਜਾਹੁ ॥੨੦॥ (੪-੧੪, ਜਪੁ, ਮ: ੧)

Guruji says, in Almighty's (Hukami) command (Hukam) jeev takes birth and dies accordingly to his (or her) fruits of deeds (Karam Phal).

ਤੀਰਥੁ ਤਪੁ ; ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ (੪-੧੪, ਜਪੁ, ਮ: ੧)

To go on pilgrimage, perform penance, having mercy (mercy is the intention to relieve other person from pains) and give away donation

ਜੇ ਕੋ ਪਾਵੈ ; ਤਿਲ ਕਾ ਮਾਨੁ ॥ (੪-੧੪, ਜਪੁ, ਮ: ੧)

The one who performs all the four virtuous deeds with intentions (Sekaam) develops ego which in return obtains a slippery praise. Meaning the returns are neither ultimate nor forever.

ਸੁਣਿਆ ਮੰਨਿਆ ; ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ (੪-੧੫, ਜਪੁ, ਮ: ੧)

The ones who perform service [without an intention of a reward (Niskaam)] listens, accepts and practices Almighty's name and as a result obtains the ultimate knowledge (Almighty's knowledge).

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ; ਮਲਿ ਨਾਉ ॥ (ਨ੍ਹਾਉ ਬੋਲੋ) (੪-੧੫, ਜਪੁ, ਮ: ੧)

In return such persons discover their real-self (Atam) bliss, like a form of shrine in which they take bath by being engrossed in Almighty's form.

ਸਭਿ ਗੁਣ ਤੇਰੇ ; ਮੈ ਨਾਹੀ ਕੋਇ ॥ (੪-੧੫, ਜਪੁ, ਮ: ੧)

Dear Almighty all virtues are yours there are no virtues in me.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ; ਭਗਤਿ ਨ ਹੋਇ ॥ (੪-੧੬, ਜਪੁ, ਮ: ੧)

Without having humbleness in form of virtue, no one can ever perform meditation.

ਸੁਅਸਤਿ ਆਥਿ ; ਬਾਣੀ ਬਰਮਾਉ ॥ (੪-੧੬, ਜਪੁ, ਮਃ ੧)

The form of salvation (Almighty) who is the energy of maya (mammon) had a thought (hymn) of being more from one form and created the entire creation.

ਸਤਿ ਸੁਹਾਣੁ ; ਸਦਾ ਮਨਿ ਚਾਉ ॥ (੪-੧੬, ਜਪੁ, ਮਃ ੧)

In reality Almighty is the ultimate truth, He is in animated (Suhan-Chetan) form and always remain in supreme (Man) bliss (Caauo) form.

ਕਵਣੁ ਸੁ ਵੇਲਾ . ਵਖਤੁ ਕਵਣੁ ; ਕਵਣ ਥਿਤਿ , ਕਵਣੁ ਵਾਰੁ ॥ (੪-੧੬, ਜਪੁ, ਮਃ ੧)

What was the age, what was the time; which was the week and which was the day?

ਕਵਣਿ ਸਿ ਰੁਤੀ ; ਮਾਹੁ ਕਵਣੁ , ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ (੪-੧੭, ਜਪੁ, ਮਃ ੧)

Which was the season and which was the month when the entire creation came into existence?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ; ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ (੪-੧੭, ਜਪੁ, ਮਃ ੧)

The time of when the entire creation came into existence is undiscovered even by Viasa Rishi and other Hindu scholars otherwise they would have written in the Puranas.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ; ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ (੪-੧੮, ਜਪੁ, ਮਃ ੧)

Even the phophets have not discovered the exact time when the creation was initiated otherwise they would have written in the Zambur, Tourat, Bible or Quran.

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ; ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ (੪-੧੮, ਜਪੁ, ਮਃ ੧)

The Yogis who practice control over their life-forces (Pranayam) could not discover the time, day, season and month of when the entire creation came into existence.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ; ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ (੪-੧੯, ਜਪੁ, ਮਃ ੧)

The Creator who created the entire creation is the only one who knows the exact time when the creation came into existence.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ; ਕਿਉ ਵਰਨੀ , ਕਿਵ ਜਾਣਾ ॥ (੪-੧੯, ਜਪੁ, ਮਃ ੧)

How can I (Guruji) describe the methods of Almighty's creation, the method which are adopted to sustain the entire creation and how will I (Guruji) know His methods of destroying the entire creation therefore how can I (Guruji) (fully) praise Almighty.

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ; ਇਕਦੂ ਇਕੁ , ਸਿਆਣਾ ॥ (੫-੧, ਜਪੁ, ਮਃ ੧)

Guruji says that everyone declares themselves as greater then the other after elaborating Almighty in their discourses but none have ever been successful in being able to comprehend or say out Almighty praises in completeness.

ਵਡਾ ਸਾਹਿਬੁ , ਵਡੀ ਨਾਈ ; ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ (੫-੧, ਜਪੁ, ਮਃ ੧)

Therefore acknowledge that the great master's praises are as great as Him, Almighty's creation becomes reality by Almighty's mere thoughts.

ਨਾਨਕ , ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ ; ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥ (੫-੨, ਜਪੁ, ਮਃ ੧)

Guruji say that the one who claims to have the complete knowledge of Almighty and able to perform as he wishes, such a egoistic person will never receive honour in the next world, meaning that he will not attain salvation.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ; ਆਗਾਸਾ ਆਗਾਸ ॥ (੫-੨, ਜਪੁ, ਮਃ ੧)

There are hundreds of thousands (lakh) of worlds below (Pataal) and above (Akaash) this world.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ; ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ (੫-੩, ਜਪੁ, ਮਃ ੧)

There are tens of millions (keror) of universe in Almighty's every single hair therefore neither the end of the universe can be discovered nor Almighty's end can ever be ascertained although one is able to use his entire strength in an attempt to discover Almighty's end. Instead, it will only result in one to tire himself. Therefore all the books of divine knowledge (or 4 Vedas) can only conclude that Almighty is the truth.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ; ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ (੫-੩, ਜਪੁ, ਮਃ ੧)

Thousand of saints (from all faiths) , eighteen (18) Puraan's and the four (4) Kateb's (Zambur, Tourat, Bible & Quran) together says to confirm that in reality only Almighty is the ultimate truth whereas all other mammon (maya) materials are fake (temporary) which will vanish.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ; ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ (੫-੪, ਜਪੁ, ਮਃ ੧)

If it is possible to quantify only then it can be writen down as the total count. In other words, it means that it is impossible to have any type of count on Almighty as He is beyond the materialistic world. Instead, the ones who are countable are subject to vanish.

ਨਾਨਕ , ਵਡਾ ਆਖੀਐ ; ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥ (੫-੪, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty is known to be the greatest therefore only He knows Himself.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ; ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ (੫-੫, ਜਪੁ, ਮਃ ੧)

Although everyone has praised Almighty but His praises are so enormous that even the persons who praise Almighty do not have the knowledge to fully describe Almighty.

ਨਦੀਆ ਅਤੈ ਵਾਹ ; ਪਵਹਿ ਸਮੁੰਦਿ , ਨ ਜਾਣੀਅਹਿ ॥ (੫-੫, ਜਪੁ, ਮਃ ੧)

Just like rivers and drains flows into the ocean but they (river and drain) are ignorant about ocean's limit, therefore once the river and drain water is mixed into the ocean's water it becomes the same form.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ; ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

Almighty is akin to an ocean who is the King of all other Kings the ones who remember Him unite into His form just like rivers and drains unite into the ocean;

Those who self-proclaim to be the greatest and untouchables like mountains;

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ; ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

Such egostic and powerful ones are not even equivalent to an ant compared to the ones who recite Almighty's name.

ਅੰਤੁ ਨ ਸਿਫਤੀ ; ਕਹਣਿ ਨ ਅੰਤੁ ॥ (੫-੬, ਜਪੁ, ਮਃ ੧)

There is no end to Almighty's praises and there is no end of those who utter Almighty's praises.

ਅੰਤੁ ਨ ਕਰਣੈ ; ਦੇਣਿ ਨ ਅੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

There is no end in discovering new creations within the entire universe and there is no end to Almighty's gifts.

ਅੰਤੁ ਨ ਵੇਖਣਿ ; ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

There is no end (death) of the scholars (saints) who see Almighty and there is no end (death) of those who listen to Almighty's name

ਅੰਤੁ ਨ ਜਾਪੈ ; ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ (੫-੭, ਜਪੁ, ਮਃ ੧)

The end of Almighty's decision is unknown.

ਅੰਤੁ ਨ ਜਾਪੈ ; ਕੀਤਾ ਆਕਾਰੁ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

There is no end to the animated and unanimated form of creation within the universe created by Almighty.

ਅੰਤੁ ਨ ਜਾਪੈ ; ਪਾਰਾਵਾਰੁ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

The end of both shores (this world and the next world) is undiscovered.

ਅੰਤ ਕਾਰਣਿ ; ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ (੫-੮, ਜਪੁ, ਮਃ ੧)

There are many who cry to obtain the end.

ਤਾ ਕੇ ਅੰਤ ; ਨ ਪਾਏ ਜਾਹਿ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

However the end of Almighty's virtues is unattainable.

ਏਹੁ ਅੰਤੁ ; ਨ ਜਾਣੈ ਕੋਇ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

Where is the end, no one knows

ਬਹੁਤਾ ਕਹੀਐ ; ਬਹੁਤਾ ਹੋਇ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

The more that one utters the more it becomes. In other words, it means that Almighty's praises are beyond speech.

ਵਡਾ ਸਾਹਿਬੁ ; ਊਚਾ ਥਾਉ ॥ (੫-੯, ਜਪੁ, ਮਃ ੧)

Therefore the greatest Master's (Almighty) is the most supreme and His place is also supreme beyond all the other places.

ਊਚੇ ਉਪਰਿ ; ਊਚਾ ਨਾਉ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Among all the states Almighty is on the highest state and His name is above all the greatest.

ਏਵਡੁ ਊਚਾ ; ਹੋਵੈ ਕੋਇ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Based on the praises in this Pauri, such is the greatness of Almighty, therefore who will ever know how great is His greatness; only if someone else were as great as Him would have discovered but there is none.

ਤਿਸੁ ਊਚੇ ਕਉ ; ਜਾਣੈ ਸੋਇ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

Only if someone else were as great as Him would have discovered Almighty's greatness but there is none.

ਜੇਵਡੁ ਆਪਿ ; ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ (੫-੧੦, ਜਪੁ, ਮਃ ੧)

How great is Almighty' greatness is only known by Himself

ਨਾਨਕ ਨਦਰੀ ; ਕਰਮੀ ਦਾਤਿ ॥੨੪॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty bestows His gift in accordance to the jeev's (being) deeds (karma).

ਬਹੁਤਾ ਕਰਮੁ ; ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Almighty's actions are numerous which cannot be written.

ਵਡਾ ਦਾਤਾ ; ਤਿਲੁ ਨ ਤਮਾਇ ॥ (੫-੧੧, ਜਪੁ, ਮਃ ੧)

Almighty is the bestower and He does not have even a bit (even as small as a sesame seed) of wish.

ਕੇਤੇ ਮੰਗਹਿ ; ਜੋਧ ਅਪਾਰ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are the worriors who pray to ask for braveness and never to be defeated (intentional prayer)

ਕੇਤਿਆ ; ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are those who ask for Almighty's contemplation without any intentions (returns).

ਕੇਤੇ ; ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are those indulge themselves in evil desires and breakaway from Almighty

ਕੇਤੇ ; ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ (੫-੧੨, ਜਪੁ, ਮਃ ੧)

Countless are fools who accept Almighty's gift and subsequently deny Almighty as the bestower. In other words, they forget the bestower (Almighty) completely.

ਕੇਤੇ ਮੂਰਖ ; ਖਾਹੀ ਖਾਹਿ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Countless are fools who continuously consume and are never contented.

ਕੇਤਿਆ ; ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Many always remain in pain and hunger. In other words, many always remain sad.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ; ਦਾਤਾਰ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

Therefore pray to Almighty that pains are also a part of your gifts. In other words, accept pain as Almighty's will.

ਬੰਦਿ ਖਲਾਸੀ ; ਭਾਣੈ ਹੋਇ ॥ (੫-੧੩, ਜਪੁ, ਮਃ ੧)

The prisonment and freedom from 8.4 million reincarnations is all within Almighty's will.

ਹੋਰੁ ; ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Who can ever question or suggest to Almighty on his actions. In other words, no one can ever question Almighty.

ਜੇ ਕੋ ਖਾਇਕੁ ; ਆਖਣਿ ਪਾਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

If a fool begins to pronounce the Almighty's end

ਓਹੁ ਜਾਣੈ ; ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Only such a fool will know how many wounds he will have on his face resulting from the thrashing (beating) by the angles of death.

ਆਪੇ ਜਾਣੈ ; ਆਪੇ ਦੇਇ ॥ (੫-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty knows the condition of each jeev and He himself bestows food, drinks, clothing, dwelling and all other things.

ਆਖਹਿ ਸਿ ; ਭਿ ਕੇਈ ਕੇਇ ॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

However there are very few who have faith and say that Almighty is the bestower of everything.

ਜਿਸ ਨੋ ਬਖਸੇ ; ਸਿਫਤਿ ਸਾਲਾਹ ॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

The ones who are blessed by Almighty to utter His praises;

ਨਾਨਕ ; ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥ (੫-੧੫, ਜਪੁ, ਮਃ ੧)

Guruji says that such fortunate ones are the Kings of all other Kings.

ਅਮੁਲ ਗੁਣ ; ਅਮੁਲ ਵਾਪਾਰ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

The value of virtues which is incalculable (priceless) is called precious (Amolak). Knowledge and other precious virtues exist within the Guru and their trade is of vanishing the deciples ego and attachments which leads to their attainment of the real-self.

ਅਮੁਲ ਵਾਪਾਰੀਏ ; ਅਮੁਲ ਭੰਡਾਰ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

Precious are those traders of Almighty's name who have abandon all worldly and heavenly wishes; precious are those whose mind is filled with the treasure of meditation and virtues.

ਅਮੁਲ ਆਵਹਿ ; ਅਮੁਲ ਲੈ ਜਾਹਿ ॥ (੫-੧੬, ਜਪੁ, ਮਃ ੧)

Precious is their arrival (in Guruji's congregation) to obtain the wealth of Almighty's name and precious is their departure with the virtues gained from the True Guru.

ਅਮੁਲ ਭਾਇ ; ਅਮੁਲਾ ਸਮਾਹਿ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the mutual love between a Guru and Sikh (deciple) and precious is the union with a Guru by which Ultimate Bliss (Atmanand- Real-self Bliss) is obtained

ਅਮੁਲੁ ਧਰਮੁ ; ਅਮੁਲੁ ਦੀਬਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the meditation and precious is the true congregation.

ਅਮੁਲੁ ਤੁਲੁ ; ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the intellect form of weighing pans and precious is the contemplation form of weight stone by which one weighs and develops faith in his real-self.

ਅਮੁਲੁ ਬਖਸੀਸ ; ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ (੫-੧੭, ਜਪੁ, ਮਃ ੧)

Precious is the Guru's sermon form of blessings; precious is the appearance (nisaan) of the real-self (Atma) within.

ਅਮੁਲੁ ਕਰਮੁ ; ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

Precious is the Guru's grace and precious is the Guru's command.

ਅਮੁਲੋ ਅਮੁਲੁ ; ਆਖਿਆ ਨ ਜਾਇ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

Question : Through the meditation of Almighty the Saints become precious, so who is such Almighty?

Answer : Almighty is precious from all precious therefore no one can ever explain precisely His limits.

ਆਖਿ ਆਖਿ ; ਰਹੇ ਲਿਵ ਲਾਇ ॥ (੫-੧੮, ਜਪੁ, ਮਃ ੧)

The saints has been immersed in Almighty by uttering Almighty's praises since the past, now in present and will immersed in future (just like a fish can enjoy the ocean but cannot determine the end of ocean). One immerses in Almighty's form while reciting His name.

ਆਖਹਿ ; ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the four Vedas, the eighteen Puranas and the ones who reads them as well.

ਆਖਹਿ ; ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the ones who read and explain the meaning.

ਆਖਹਿ ਬਰਮੇ ; ਆਖਹਿ ਇੰਦ ॥ (੫-੧੯, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by Brahma and Inder (King of heaven)

ਆਖਹਿ ਗੋਪੀ ; ਤੈ ਗੋਵਿੰਦ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the Gopis (the servants of Sri Krishna) and Krishna in his Sri Bhagvat Gita.

ਆਖਹਿ ਈਸਰ ; ਆਖਹਿ ਸਿਧ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by Shiva and Gorakh with other Sidhas.

ਆਖਹਿ ; ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by many other intelligent ones created by Almighty.

ਆਖਹਿ ਦਾਨਵ ; ਆਖਹਿ ਦੇਵ ॥ (੬-੧, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the demon who are the linage of Dannu and also by the deities.

ਆਖਹਿ ਸੁਰਿ ਨਰ ; ਮੁਨਿ ਜਨ ਸੇਵ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

Almighty's praises is uttered by the demigods, men, saints, deciples and the devotees of Shiva.

ਕੇਤੇ ਆਖਹਿ ; ਆਖਣਿ ਪਾਹਿ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

There are many who began to recite Almighty's praises in the present, they shall be many more in the future.

ਕੇਤੇ ਕਹਿ ਕਹਿ ; ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ (੬-੨, ਜਪੁ, ਮਃ ੧)

There were many who had depart from the world while reciting Almighty's praises.

ਏਤੇ ਕੀਤੇ ; ਹੋਰਿ ਕਰੇਹਿ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

The total counted for the ones who recite Almighty's praises and by adding all the ones from the past.

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ; ਕੇਈ ਕੇਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Even then one can never ever utter the complete praises of Almighty in whatever manner.

ਜੇਵਡੁ ਭਾਵੈ ; ਤੇਵਡੁ ਹੋਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Almighty expands His creation as much as He wishes and the creation grows accordingly.

ਨਾਨਕ ਜਾਣੈ ; ਸਾਚਾ ਸੋਇ ॥ (੬-੩, ਜਪੁ, ਮਃ ੧)

Guruji says that Almighty is the truth and knows everyone.

ਜੇ ਕੋ ਆਖੈ ; ਬੋਲੁਵਿਗਾੜੁ ॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

If a meaningless speaking person claims to be able to utter the end of Almighty;

ਤਾ ਲਿਖੀਐ ; ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

Such person is written (described) as the greatest fool among all other fools.

ਸੋ ਦਰੁ ਕੇਹਾ , ਸੋ ਘਰੁ ਕੇਹਾ ; ਜਿਤੁ ਬਹਿ , ਸਰਬ ਸਮਾਲੇ ॥ (੬-੪, ਜਪੁ, ਮਃ ੧)

In reality, there is nothing can be said to describe your door and abode (house), however Guruji says that I will describe through a physical form solely for the deciples to concentrate upon during the initial stages of spiritual journey.

Guruji utters humble prayer before Almighty, 'Dear Almighty your door the true congregation and obode is the entire universe in which you sit and take care of everyone'.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ; ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ (੬-੫, ਜਪੁ, ਮਃ ੧)

The Sound-current of the Naad vibrates there, and countless musicians play on all sorts of instruments there.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ; ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ (੬-੫, ਜਪੁ, ਮਃ ੧)

Countless ragas with ragnies sings your praises and many singers (Gandharab) sing your praises in accordance to the various ragas.

ਗਾਵਹਿ ਤੁਹਨੋ , ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ; ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ (੬-੬, ਜਪੁ, ਮਃ ੧)

The wind, water, fire and the Righteous King (Dharamraj) who enquires the count of deeds from each being sings your (Almighty) praises.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ , ਲਿਖਿ ਜਾਣਹਿ ; ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ (੬-੬, ਜਪੁ, ਮਃ ੧)

The Chiter Gupt sing your praises, one who records all the hidden good and bad deeds performed by jeev (being) and these records are then contemplated by the Righteous King (Dharamraj) before the verdict of justice is announced by which the jeev (being) is awarded in heaven and punished in hell.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ; ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ (੬-੭, ਜਪੁ, ਮਃ ੧)

The ones that you (Almighty) have created like Shiva, Brahma and their powers which are obvious sing your praises with all their powers.

ਗਾਵਹਿ ਇੰਦ , ਇਦਾਸਣਿ ਬੈਠੇ ; ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ (੬-੭, ਜਪੁ, ਮਃ ੧)

The Inder (king of heaven) sits in the court with all other deities sing your (Almighty) praises at your door.

ਗਾਵਹਿ ਸਿਧ , ਸਮਾਧੀ ਅੰਦਰਿ ; ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ (੬-੮, ਜਪੁ, ਮਃ ੧)

The Sidhas sing your (Almighty) praises while sitting in their meditation and the scholars saints utters your praises while contemplating your knowledge.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ; ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ (੬-੮, ਜਪੁ, ਮਃ ੧)

The ones who remain unmarried (jati), the ones who speak only the truth (sati), contented in what ever they have and the fifty-two (52) well known warriors stand in alert to sing your (Almighty) praises.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ; ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ (੬-੯, ਜਪੁ, ਮਃ ੧)

The scholars (Pandit), students and the victorious ones who overpowered their sensory desires have been singing your praises since ages with the aid of divine books.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ; ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ (੬-੯, ਜਪੁ, ਮਃ ੧)

The beauties of heaven, earth and underworld (Paataal) who win over the mind by a single look sings your praises.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ; ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ (੬-੧੦, ਜਪੁ, ਮਃ ੧)

All precious things created in the entire Universe, the sixty-eight (68) pilgrimage shines (Hindunism believe) and the holy rivers (e.g Gangga, Januma, etc. according to the Hindu religion) sing your (Almighty) praises.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ; ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ (੬-੧੦, ਜਪੁ, ਮਃ ੧)

The worrior (Jodha) who faces his equivalent enemy, great worrior (Mahabal) who fights against an enemy force of 10,000 single-handedly and the greatest worrior (Sura) who fight against countless enemy forces single-handedly, in the same manner one who wins over the body is a worrior (Jodha), the one who wins over the body and sensors is a great worrior (Mahabal) and the greatest worrior (Sura) who wins over countless thoughts of the mind sings your (Almighty) praises. The entire creation in all four categories (Andraj, Jeraj, Setaj & Utbhuj) sing your praises

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ; ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ (੬-੧੧, ਜਪੁ, ਮਃ ੧)

The creation of universe which is created and placed with His powers such as the nine separated lands, division of area (1 Mandal = 100 Jojhan), their respective Kings and egoistic deities sing your (Almighty) praises.

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ , ਜੋ ਤੁਧੁ ਭਾਵਨਿ ; ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ (੬-੧੧, ਜਪੁ, ਮਃ ੧)

However only those sing your (Almighty) praises those who are preferred by you (Almighty). The preferred ones are those who are immersed in your (Almighty) meditation and who are the house of love.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ , ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ; ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ (੬-੧੨, ਜਪੁ, ਮਃ ੧)

Other then the ones described, there are many more who sing your (Almighty) praises which I (Guruji) cannot remember.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ; ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ (੬-੧੩, ਜਪੁ, ਮਃ ੧)

The Almighty who is the master always remained the truth all along in the past and He remains truly honourable in the present time.

ਹੈ ਭੀ ਹੋਸੀ , ਜਾਇ ਨ ਜਾਸੀ ; ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ (੬-੧੩, ਜਪੁ, ਮਃ ੧)

Almighty will remain the truth in the future, the creation will vanish away but the one who has created the universe will never vanish.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ , ਕਰਿ ਕਰਿ ਜਿਨਸੀ ; (ਭਾਂਤੀ ਬੋਲ)
ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ (੬-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty has created this universe colourful which consist of various types of different creation of humans, deities, demons, animals, etc. whom He keeps in His sight. The entire creation is created through mammon (maya) which He has created Himself.

ਕਰਿ ਕਰਿ ਵੇਖੈ , ਕੀਤਾ ਆਪਣਾ ; ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ (੬-੧੪, ਜਪੁ, ਮਃ ੧)

Almighty sees His created universe as He wishes in His greatness.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ; ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ (੬-੧੫, ਜਪੁ, ਮਃ ੧)

Almighty implements in accordance to His wish and will do the same in the future as there is no one command above Him.

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ; ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥ (੬-੧੫, ਜਪੁ, ਮਃ ੧)

Almighty is the King of all Kings therefore Guruji says stay in His will.

ਮੁੰਦਾ ਸੰਤੋਖੁ , ਸਰਮੁ ਪਤੁ ਝੋਲੀ ; ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ (੬-੧੬, ਜਪੁ, ਮਃ ੧)

Adopt contentment (santokh) by remaining pleased in joyful and as well as painful moments, to have shame in performing evil action (saram) are two ear-rings (mundra), the true begging bowl is to stay detached from sins which help to retain the honour in this and the next world and always keeping the concentration in Almighty is the rubbing of ash on the body.

ਖਿੰਥਾ , ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ; (ਕਾਂਇਆਂ ਬੋਲੋ)
ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ (੬-੧੬, ਜਪੁ, ਮਃ ੧)

This physical body which is the form of food for angels of death, meaning the body is temporary just like an overcoat (Khintha – made of various pieces of clothes), which one wears and removes to wear another. Also as it is made from small pieces of cloth this body is made of blood, bones, dirt, skin. To merge in Almighty's meditation before this body is consumed by the death is the true overcoat (Khintha) and having undoubtful faith in Almighty is the adoption of the rod (Dhenda)

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ; ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

Aie Panth is one of the Sidhas' (Yogi) sect. The followers usually have the 'iee' (e.g. Bal Gundaiee) at the end of their name, this sect is known as the greatest amongst the other eleven sects (all in total of 12 sects), Guruji says that my Aie panth is the equal love for the entire universe (Segal Jamati) and by obtaining victory over the mind is the true victory over the entire universe.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar – bow, obedience).

My obedience is before the Almighty who is beyond place, time and materials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥ (੬-੧੭, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages.

ਭੁਗਤਿ ਗਿਆਨੁ , ਦਇਆ ਭੰਡਾਰਣਿ ;
ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ (੬-੧੮, ਜਪੁ, ਮਃ ੧)

The concentration of Antahkaran (made of mind, intellect, memory and existence) of becoming incline to Almighty and to see Almighty within the entire creation is the knowledge form of cooked food (which Sidha's calls Bhugat) mean that I (Guruji) am satisfied with inner bliss which is distributed by mercy (which creates all virtues within) form of distributor (Bhandaran). The Almighty's form within the entire creation is my tune (naadh).

ਆਪਿ ਨਾਥੁ , ਨਾਥੀ ਸਭ ਜਾ ਕੀ ; ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ (੬-੧੯, ਜਪੁ, ਮਃ ੧)

The Sidhas leader is known as Nath, Guruji says the true Nath is Almighty Himself in whose thread form command the entire universe is threaded means kept in control and the sidhas posses the miraculous powers (8 main sidhi's) and the other eighteen (18) sub-miraculous powers (ridhi's) which has different taste. In other words, the micraculous powers are a barrier in the path of obtaining Almighty.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ , ਕਾਰ ਚਲਾਵਹਿ ; ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ (੬-੧੯, ਜਪੁ, ਮਃ ੧)

(Sidhas has followers) The thing that one is suppose to receive comes in pursuation of the union (Sanjog) deeds form of follower whereas the thing that suppose to be lost is taken away by pursuation of the separation (Vijog) deeds form of followers in this manner the union and separation drives the task in which whatever is fated comes by itself.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੧, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥ (੭-੧, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages ||29||

ਏਕਾ ਮਾਈ , ਜੁਗਤਿ ਵਿਆਈ ; ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

When the Almighty creates and empower's maya, then the three followers Brahma (Creator), Vishnu (the sustainer) and Shiv (the destroyer) are created.

ਇਕੁ ਸੰਸਾਰੀ , ਇਕੁ ਭੰਡਾਰੀ ; ਇਕੁ , ਲਾਏ ਦੀਬਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

Brahma is given the task to create the world, Vishnu is given the duty to sustain the worlds by giving the neccesities (food, garment, etc,) and Shiv is given the power to destroy.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ , ਤਿਵੈ ਚਲਾਵੈ ; ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ (੭-੨, ਜਪੁ, ਮਃ ੧)

Almighty makes all the three main deities (Brahma, Vishnu & Shiv) to perform as He wishes and in accordance to His command all the three deities execute their duties.

ਓਹੁ ਵੇਖੈ , ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ; ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ (੭-੩, ਜਪੁ, ਮਃ ੧)

Almighty monitors the time of the beginning and death also their (Brahma, Vishnu & Shiv) strength but they are unable to see as Almighty keeps Himself beyond their sight and this is the most astonishing form.

2nd meaning : Almighty monitor's each of our sensor's deeds but He Himself is beyond the sensor's reach and this is most amazing form of Almighty.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੩, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥ (੭-੪, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all the ages||30||

ਆਸਣੁ ਲੋਇ ਲੋਇ ; ਭੰਡਾਰ ॥ (੭-੪, ਜਪੁ, ਮਃ ੧)

Almighty's seat is within the entire universe and its creations also His treasures (food, water, wealth, etc.) is also everywhere.

ਜੋ ਕਿਛੁ ਪਾਇਆ ; ਸੁ ਏਕਾ ਵਾਰ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Everyone obtains their share from Almighty's treasure in one collection in accordance to their deeds which then utilised within the lifetime.

ਕਰਿ ਕਰਿ ਵੇਖੈ ; ਸਿਰਜਣਹਾਰੁ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Just like a worldly owner monitors and keeps the accounts updated after distributing his treasure, Almighty the creator creates the creation and monitor's closely.

ਨਾਨਕ ਸਚੇ ਕੀ ; ਸਾਚੀ ਕਾਰ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

Guruji says that the true Almighty's task is the ultimate truth as His principal remains the same as before and till the end of the creation.

ਆਦੇਸੁ ; ਤਿਸੈ ਆਦੇਸੁ ॥ (੭-੫, ਜਪੁ, ਮਃ ੧)

My obedience is before the Almighty who is beyond place, time and meterials (means beyond death).

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ; ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥ (੭-੬, ਜਪੁ, ਮਃ ੧)

The Sidhas (yogi) greets by saying 'Aadhes' (Namaskar - bow), the one who is primal (Aad), without any count (Anil), without any beginning (Anad) and everlasting (Anahat), Almighty remains in one form during all ages ||31||

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ; ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ (੭-੬, ਜਪੁ, ਮਃ ੧)

One should have such intention that the one tongue is multiplied to one hundred thousand (100,000) tongues and which shall further multiplies to two million (2 million) tongues.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ; ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ (੭-੭, ਜਪੁ, ਮਃ ੧)

Then with each tongue recite the Almighty's name for one hundred thousand times (which computes to 200,000,000,000). In other words, it means to recite Almighty's name during all day and night.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ; ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ (੭-੭, ਜਪੁ, ਮਃ ੧)

Through this path of reciting Almighty's name, the jeev (being) climbs steps form of spiritual state towards union with Almighty.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ; ('ਗੱਲਾਂ' ਭਾਰਾ ਬੋਲੋ)
ਕੀਟਾ ਆਈ ਰੀਸ ॥ (੭-੮, ਜਪੁ, ਮਃ ੧)

The ones who obtain shallow knowledge by reading a few divine books claim themselves to be the Almighty. Such tiny (like ant) egoistic fools self-proclaim to be akin to the Garuda bird which flies high in sky, which is certainly impossible.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ; ਕੂੜੀ , ਕੂੜੈ ਠੀਸ ॥੩੨॥ (੭-੮, ਜਪੁ, ਮਃ ੧)

Guruji says that such Amighty's name is obtained with His graceful glance and all other liars are just making false claims. In other words, what will mere knowledge benefit without practice?

ਆਖਣਿ ਜੋਰੁ ; ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

Without Almighty's graceful glimpse this jeev (being) has no strength to say anything neither has the strength to keep silent.

ਜੋਰੁ ਨ ਮੰਗਣਿ ; ਦੇਣਿ ਨ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

This jeev (being) do not have strength to beg nor have the strength to donate.

ਜੋਰੁ ਨ ਜੀਵਣਿ ; ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

If this jeev (being) has no strength to remain alive nor have the strength to die.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ; ਮਨਿ ਸੋਰੁ ॥ (੭-੯, ਜਪੁ, ਮਃ ੧)

This jeev (being) has no strength to obtain kingdom and wealth neither have strength to refrain the mind from creating the noise of thoughts and alternate thoughts.

ਜੋਰੁ ਨ ਸੁਰਤੀ ; ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

This jeev (being) has no strength to read (books) divine knowledge and contemplate on Almighty's knowledge

ਜੋਰੁ ਨ ਜੁਗਤੀ ; ਛੁਟੈ ਸੰਸਾਰੁ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

Although there are various methods and examples to obtain salvation, however without Almighty's graceful glimpse one does not have the strength to adopt and practice.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ; ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ (੭-੧੦, ਜਪੁ, ਮਃ ੧)

Therefore Almighty is the only one with strength who creates and monitors His creation.

ਨਾਨਕ ; ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

Guruji says, it is a fact that there is no one inferior nor superior in this universe as Almighty has made everyone in accordance to their previous deeds respectively.

ਰਾਤੀ ਰੁਤੀ ; ਥਿਤੀ ਵਾਰ ॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

All the six seasons, 48 weeks and seven days

ਪਵਣ ਪਾਣੀ ; ਅਗਨੀ ਪਾਤਾਲ ॥ (੭-੧੧, ਜਪੁ, ਮਃ ੧)

Air, water, fire and the lower worlds (Pataal)

ਤਿਸੁ ਵਿਚਿ , ਧਰਤੀ ਥਾਪਿ ਰਖੀ ; ਧਰਮ ਸਾਲ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

In which Almighty has kept the earth established as a house of faith (Dharamsala) where the jeev (being) plants the seed of deed (karam).

ਤਿਸੁ ਵਿਚਿ ; ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

In this House of Faith (Dharamsala) form of earth there are various types of jeevs (beings) with various types of religious practices, deeds and devotion with various colours.

ਤਿਨ ਕੇ ਨਾਮ ; ਅਨੇਕ ਅਨੰਤ ॥ (੭-੧੨, ਜਪੁ, ਮਃ ੧)

They have various types of names and countless are such jeevs (beings).

ਕਰਮੀ ਕਰਮੀ ; ਹੋਇ ਵੀਚਾਰੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Their thinking is also different based on their respective deeds.

ਸਚਾ ਆਪਿ ; ਸਚਾ ਦਰਬਾਰੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Almighty is true Himself as well as His court.

ਤਿਥੈ ਸੋਹਨਿ ; ਪੰਚ ਪਰਵਾਣੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

In such Almighty's court only those acceptable Saints sits praisefully in His presence.

ਨਦਰੀ ਕਰਮਿ ; ਪਵੈ ਨੀਸਾਣੁ ॥ (੭-੧੩, ਜਪੁ, ਮਃ ੧)

Only those are acceptable saints whose forehead has the sign of Almighty's grace.

ਕਚ ਪਕਾਈ ; ਓਥੈ ਪਾਇ ॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

During lifetime jeev (being) may become hypocrite and practice faith just for a fulfilment of desire which is known as the unriped faith and true faith (ones who practices undoubtfully) is measured accordingly in the Almighty's court

ਨਾਨਕ ਗਇਆ ; ਜਾਪੈ ਜਾਇ ॥੩੪॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

Guruji says that the true and false is recognised in the next world.

ਧਰਮ ਖੰਡ ਕਾ ; ਏਹੋ ਧਰਮੁ ॥ (੭-੧੪, ਜਪੁ, ਮਃ ੧)

The region of deed (Karam Khand) is as described in the earlier Pauri 34. The principal rule of deed region is that one goes through in life in accordance to the deeds performed.

ਗਿਆਨ ਖੰਡ ਕਾ ; ਆਖਹੁ ਕਰਮੁ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

Now Guruji describes the region of knowledge, the one who have attained the knowledge of the true form (Almighty) who is the omniscient (existing completely within the creation) and visions the endless power of Almighty.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ; ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

There are many airs, water, fire and many prophets like Krishna and Shiva.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ; ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ (੭-੧੫, ਜਪੁ, ਮਃ ੧)

There are many Brahma's who are given the duty of shaping the world, there are many with four faces, colours and forms.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ , ਮੇਰ ਕੇਤੇ; ਕੇਤੇ ਧੂ , ਉਪਦੇਸ ॥ (੭-੧੬, ਜਪੁ, ਮਃ ੧)

There are many parts of universe which are the lands to plant the seeds of deeds and there are any mountains, Bhagat Dharu and the preachers.

ਕੇਤੇ ਇੰਦ ਚੰਦ , ਸੂਰ ਕੇਤੇ ; ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ (੭-੧੬, ਜਪੁ, ਮਃ ੧)

There are many Inders (king of heaven), moons, suns, worlds and universes.

ਕੇਤੇ ਸਿਧ ਬੁਧ , ਨਾਥ ਕੇਤੇ ; ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥ (੭-੧੭, ਜਪੁ, ਮਃ ੧)

There are many Sidhas, scholars, owners and goddess's forms.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ; ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ (੭-੧੭, ਜਪੁ, ਮਃ ੧)

There are many deity, demons, silent saints (Muni), diamonds and oceans.

ਕੇਤੀਆ ਖਾਣੀ , ਕੇਤੀਆ ਬਾਣੀ ; ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ (੭-੧੮, ਜਪੁ, ਮਃ ੧)

There are many creation categories (Andrej, Jeraj, Setaj & Utbhuj), speeches (Bhekhri, Madma, Pesanti & P'ra), kings and land Almightys.

ਕੇਤੀਆ ਸੁਰਤੀ , ਸੇਵਕ ਕੇਤੇ ; ਨਾਨਕ , ਅੰਤੁ ਨ , ਅੰਤੁ ॥੩੫॥ (੭-੧੮, ਜਪੁ, ਮਃ ੧)

There many Seruti's (the words) in the Vedas as well as their readers, Guruji says that there is no end to Almighty's creation.

ਗਿਆਨ ਖੰਡ ਮਹਿ ; ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ (੭-੧੯, ਜਪੁ, ਮਃ ੧)

The knowledge described in the knowledge region is the true splendour which means that knowledge does not need deeds or devotion (Upashna) in order to vanish ignorance.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ; ਕੋਡ ਅਨੰਦੁ ॥ (੭-੧੯, ਜਪੁ, ਮਃ ੧)

The bliss of hymn is superior compare to all other joys obtained from worldly desires fulfilments, as this (hymn) bliss remains forever.

ਸਰਮ ਖੰਡ ਕੀ ; ਬਾਣੀ ਰੂਪੁ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

The region of dignity (Saram Khand) is where one refrains from all evil deeds by having shame to perform sinful deeds against his linage and religious practice, their words becomes fruitful.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ; ਬਹੁਤੁ ਅਨੂਪੁ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

In this region the devoter and deciples's Anthakaran is shaped into a form which is beyond praise means that the Antahkaran becomes pure.

ਤਾ ਕੀਆ ਗਲਾ ; ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ **('ਗੱਲਾਂ' ਭਾਰਾ ਬੋਲੋ)** (੮-੧, ਜਪੁ, ਮਃ ੧)

The praise of the words uttered by the residence of this region is beyond speech.

ਜੇ ਕੋ ਕਹੈ ; ਪਿਛੈ ਪਛੁਤਾਇ ॥ (੮-੧, ਜਪੁ, ਮਃ ੧)

If one tries to describe the praise of their words, he will regret because no one is able to utter the complete praise.

ਤਿਥੈ ਘੜੀਐ ; ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ (੮-੨, ਜਪੁ, ਮਃ ੧)

There (Region of Dignity) the memory's concentration, self-existence, mind and intellect (all four becomes Antahkaran) is shaped and made pure from all worldly desires.

ਤਿਥੈ ਘੜੀਐ ; ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥ (੮-੨, ਜਪੁ, ਮਃ ੧)

In this region of dignity the superior (sur) ones who has envy are shaped to be fair and the ones who perform penance and obtain miraculous powers (sidha) their ego within is vanished through desireless meditation after which the miraculous powers are presumed as tiny.

ਕਰਮ ਖੰਡ ਕੀ ; ਬਾਣੀ ਜੋਰੁ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

The ones who are blessed by Almighty with His grace (karam) their speech becomes powerful (the uttered word will definately bare fruit) and medium to the union with Almighty.

ਤਿਥੈ ; ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

In the region of grace (Karam Khand) such ones (as line above) cannot be challenged and their powers cannot be avoided. In other words, there is no one greater then them.

ਤਿਥੈ ; ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

All the warriors (rathi) who win over the physical body, great warriors (mahabal) who win over the sensors' desires and the greatest warriors (sur) who attain victory over their mind are the residence within the region of grace.

ਤਿਨ ਮਹਿ ; ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥ (੮-੩, ਜਪੁ, ਮਃ ੧)

Within such fortunate ones Almighty's complete form is obvious, meaning Almighty is seen everywhere the mind roams.

ਤਿਥੈ ; ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

In the region of dignity their mind concentration is attached (sita) with the praises of invisible form of Almighty's (Nirgun) praises which purifies the mind, intellect, memory and the self-existence to be the form of Almighty.

ਤਾ ਕੇ ਰੂਪ ; ਨ ਕਥਨੇ ਜਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

Their form is beyond verbal description discourse.

ਨਾ ਓਹਿ ਮਰਹਿ ; ਨ ਠਾਗੇ ਜਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

They never dies nor they are cheated by the mammon (maya);

ਜਿਨ ਕੈ ; ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (੮-੪, ਜਪੁ, ਮਃ ੧)

In whose mind Almighty resides.

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ; ਕੇ ਲੋਅ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

There (in region of dignity) only a few Bhagats reside and where the ones fooled by mammon (maya) are not allowed.

(Bhagat are the ones who are completely commited in Almighty's Meditation)

ਕਰਹਿ ਅਨੰਦੁ ; ਸਚਾ ਮਨਿ ਸੋਇ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

The true Almighty resides within their mind therefore they enjoy the bliss, meaning there are no more pains and arguments.

ਸਚ ਖੰਡਿ ਵਸੈ ; ਨਿਰੰਕਾਰੁ ॥ (੮-੫, ਜਪੁ, ਮਃ ੧)

In the region of truth (Sach khand) abides the ones who adopted the truth means Almighty's existence is obvious within His bhagats.

ਕਰਿ ਕਰਿ ਵੇਖੈ ; ਨਦਰਿ ਨਿਹਾਲ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

Almighty created and oversees His creation means Almighty creates and then sustains and also observe their (creation) deeds. However only on whom He chooses to shower His blessful glimpse the one becomes blissful (nihaal).

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ; ਵਰਭੰਡ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

In the region of truth all the endless worlds (khand), universe (mandal) and greater universe (brahmand) forms are contained within means that the entire creation becomes a mere thought.

ਜੇ ਕੋ ਕਥੈ ; ਤ ਅੰਤ ਨ , ਅੰਤ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

If one tries to describe the end of such thought then he shall experience that there is no end as the thought is beyond place (desh), time (kaal) and material (vastu).

ਤਿਥੈ ਲੋਅ ਲੋਅ ; ਆਕਾਰ ॥ (੮-੬, ਜਪੁ, ਮਃ ੧)

All the various dimension of creation is entirely Almighty's form.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ; ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Jeev's (being) performs deeds in accordance to Almighty's command.

ਵੇਖੈ ਵਿਗਸੈ ; ਕਰਿ ਵੀਚਾਰੁ ॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Almighty remains delighted upon looking at His creation as well as their respective good and bad deeds.

ਨਾਨਕ , ਕਥਨਾ ; ਕਰੜਾ ਸਾਰੁ ॥੩੭॥ (੮-੭, ਜਪੁ, ਮਃ ੧)

Guruji says that the description of Almighty described is extremely difficult just like shaping gold but it is well recognised that within other materials. In the same manner the contemplation of Guru's sermons form of hymn is difficult but it is supreme.

ਜਤੁ ਪਾਹਾਰਾ ; ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ (੮-੮, ਜਪੁ, ਮਃ ੧)

To abandon all desires and restraint knowledge sensors and deed organs from evil actions is the true bachelorship's (jath) furnace.

To adopt fortitude (Dhiraj – capability to withstand adverse situations) and be free from the knowledge sensors and deed organs desires persuasion is the goldsmith.

ਅਹਰਣਿ ਮਤਿ ; ਵੇਦੁ ਹਥੀਆਰੁ ॥ (੮-੮, ਜਪੁ, ਮਃ ੧)

The undiverted intellect is the anvil in which gold is moulded and listening to the Guru's hymns is the hammer.

ਭਉ ਖਲਾ ; ਅਗਨਿ ਤਪ ਤਾਉ ॥ **('ਖੱਲਾ' ਭਾਰਾ ਬੋਲੋ)** (੮-੮, ਜਪੁ, ਮਃ ੧)

To adopt Almighty's fear is the leather beg or bronze pipe to blow the fire by which flames are aggrevated (roar) and to meditate is the fire's heat.

ਭਾਂਡਾ ਭਾਉ ; ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ (੮-੯, ਜਪੁ, ਮਃ ੧)

Love is the pot means that adopted love within mind is the mould in which the nectar (Amrit) of Guru's sermons is poured and these is how it is adopted by the mind.

ਘੜੀਐ ਸਬਦੁ ; ਸਚੀ ਟਕਸਾਲ ॥ (੮-੯ ਜਪੁ, ਮਃ ੧)

In this ideal manner jeev is moulded in true congregation form of coin factory (Taksal) where jeev is moulded into Almighty's form.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ; ਤਿਨ ਕਾਰ ॥ (੮-੯ ਜਪੁ, ਮਃ ੧)

Only those who have True Guru's graceful glimpse obtain the virtues (mentioned in this Pauri 38) and the task of practising it during the life time.

ਨਾਨਕ , ਨਦਰੀ ; ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥ (੮-੧੦ ਜਪੁ, ਮਃ ੧)

Guruji says with Almighty's graceful glimpse one is made blissful means that they are released from their pains of birth and death and they obtained salvation.

ਸਲੋਕੁ ॥ (੮-੧੦)

Shalok:

ਪਵਣੁ ਗੁਰੂ , ਪਾਣੀ ਪਿਤਾ ; ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (੮-੧੦, ਸਲੋਕੁ)

The Air is great (Guru) as all the life-forces (Pran) is supported by air, air is the teacher (Guru) as through air the speech is created by which Guru's hymn travels, water is the universal father as through water the entire universe is created and earth is the universal mother who carries everyone over it just like a mother who carries around her child.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ , ਦਾਈ ਦਾਇਆ ;
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ **(ਜਗੱਤੁ ਨਹੀਂ ਪੜਣਾ)** (੮-੧੧, ਸਲੋਕੁ)

The male caretaker (Daya-who takes care and play around with a child) who stays along the whole day playing with a child, the female caretaker (Dayi) who feeds and put a child to sleep in the absence of the mother, in the same manner day time is the male caretaker who encourages jeev to play around performing worldly duties and night is the female caretaker who puts everyone to sleep. The entire universe form of child is being playing around and being watched closely.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ; ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ (੮-੧੧, ਸਲੋਕੁ)

The good deeds form of goodness and evil deeds form of badness is then contemplated before the rightous king (Dharamraj) by appointing the day and night (Chiter Gupt) as the witness who reads out all the deeds perform during the lifetime.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ; ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (੮-੧੨, ਸਲੋਕੁ)

What is near and whatever is far depand on the fruits (returns) of the individual deeds, some are honoured by the rightous king (Dharamraj) and some are dishonoured however based on deeds (karma) the reincarnation cycle never ends.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ; ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (ਮਸੱਕਤਿ ਬੋਲੋ) (੮-੧੨, ਸਲੋਕੁ)

The one who concentrated on Almighty's name means remembered Almighty's name also meditated and strived desirelessly (Niskaam) service in this life time.

ਨਾਨਕ , ਤੇ ਮੁਖ ਉਜਲੇ ; ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥ (੮-੧੨, ਸਲੋਕੁ)

Guruji says that those are glorified and with their discourses incountable amount of people is released from the worldly attachments means the rememberance of Almighty's name is the most superior compare to all other practices.

Guruji begin Japji sahib with the greatness of Almighty' name and ended with the notation of the Almighty's name greatness.

10. KIRTAN SOHILA

ਸੋਹਿਲਾ ; ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ , ਮਹਲਾ ੧ (੧੨-੧੦)

Sohilaa (Almighty Praises), Guru Nanak Dev Ji the first Guru utters in Gauri Dipeki Raag

Prologue: Once at Kartarpur during the afternoon Guru Nanak Dev ji was resting while Bhai Lehna Ji (Guru Angad Dev Ji) was massaging Guruji's feet, suddenly Bhai Lehna ji saw blood from new scratches manifested while Guruji was still on the bed. Upon asking, Guruji said that a Sheppard is walking along with his sheeps within tornful bushes while reciting this Sohila hymn in full concerntration therefore whatever torns that were to hit him are all hitting Guruji as Guruji protects the person who read this Sohila hymn. Therefore Guruji instructed Sikhs to read Sohila just before going to sleep.

During Guru Arjun Dev ji's time a Businessman Sikh requested for his personal and goods protection during his outstation business trips, Guruji added another hymn of Guru Ram Das Ji and one of his own and told the Sikh to read before going to sleep every night.

੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧੨-੧੦)

There is only one Almighty without duality (Eak), life within the entire creation (Ongkaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable only with the Guru's grace.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ; ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥ (੧੨-੧੧, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

In the true congregation form of house where the Creator's (Almighty) praises are uttered and contemplated.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ; ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥ (੧੨-੧੧, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

In true congregation house sing the praises hymns of Almighty and remember the Creator Almighty. ||1||

ਤੁਮ ਗਾਵਹੁ ; ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ (੧੨-੧੨, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Sing the praises of the Fearless Almighty.

ਹਉ ਵਾਰੀ ;
ਜਿਤੁ ਸੋਹਿਲੈ , ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੧੨, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

I sacrifice myself upon such praises which bring eternal happiness. ||1||Pause||

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ; ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥ (੧੨-੧੩, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

When Almighty is remembered everytime only then the bestower Almighty is seen. In other words, Almighty will grace with His sight.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ;
ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥ (੧੨-੧੩, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Almighty's gifts are beyond valuation; how can ever one know the end of such Almighty. ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ; ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥ (੧੨-੧੪, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

The death has been pre-determined, therefore join the true congregation and sing Almighty's praises while renouncing worldly material.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ;
ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥ (੧੨-੧੪, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Dear friends, give me your blessings, so that I meet my true master (Almighty) ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ; ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥ (੧੨-੧੫, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

The invitation of death is distributed to all and such invitations are received by people every day.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ; ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥ (੧੨-੧੬, ਗਉੜੀ ਦੀਪਕੀ, ਮਃ ੧)

Remember Almighty who invites, Guruji says such that the Almighty may bless such a day of self-realisation. ||4||1||

ਰਾਗੁ ਆਸਾ , ਮਹਲਾ ੧ ॥ (੧੨-੧੬)

Guru Nanak Dev Ji the first Guru utters in Raag Aasaa

ਛਿਅ ਘਰ , ਛਿਅ ਗੁਰ ; ਛਿਅ ਉਪਦੇਸ ॥ (੧੨-੧੬, ਆਸਾ, ਮਃ ੧)

There are six shastras representing schools of philosophy (Sankh, Niaye, Visesak, Mimasa, Petanjal & Vedanth) with the six composers (Kepal, Kanbhuk, Gotam, Jemani, Sessh & Viaas), and six sets of teachings.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ; ਵੇਸ ਅਨੇਕ ॥੧॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

However Almighty alone is the Guru (Teacher) of all teachers, who has been defined differently by scholors but all forms reflect Almighty himself. ||1||

ਬਾਬਾ ; ਜੈ ਘਰਿ , ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

Dear brother, in the house of the true congregation where creator's (Almighty) praises are uttered.

ਸੋ ਘਰੁ ਰਾਖੁ ; ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥ (੧੨-੧੭, ਆਸਾ, ਮਃ ੧)

Keep yourself (being) in such a house; where you (being) shall obtain honour. ||1||Pause||

ਵਿਸੁਏ ਚਸਿਆ , ਘੜੀਆ ਪਹਰਾ ;
ਥਿਤੀ ਵਾਰੀ , ਮਾਹੁ ਹੋਆ ॥ (੧੨-੧੮, ਆਸਾ, ਮਃ ੧)

Guruji explains why there are many different believes when Almighty is one. One Visaa is equivalent to 15 eye flickers, 15 Visaa equals to 1 Chesa, 30 Chesa equals 1 Pal, 60 Pal equals 1 Gheri, 8 Gheri equals 1 Pehar (3hours), 8 Pehar equals to 1 day & night, there are 15 Thith, 12 Mah (month) and 6 seasons in a year;

ਸੂਰਜੁ ਏਕੋ ; ਰੁਤਿ ਅਨੇਕ ॥ (੧੨-੧੮, ਆਸਾ, ਮਃ ੧)

The Sun remains the same through all the 6 seasons in a year.

ਨਾਨਕ ਕਰਤੇ ਕੇ ; ਕੇਤੇ ਵੇਸ ॥੨॥੨॥ (੧੩-੧, ਆਸਾ, ਮਃ ੧)

Guruji says in tha same manner the creator (Almighty) is one; the constume, love and believes are different. ||2||2||

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥ (੧੩-੧)

Guru Nanak Dev Ji the first Guru utters in Raag Dhanaasaree

(Prologue: Guru Nanak Dev Ji once went to Jaganath during which the Arti (devotion) wads being performed. All the Pandits enquired why Guruji did not join to perform Arti before the Almighty at the temple, Guruji then said through the following hymn that I perform Arti before Almighty in a manner that the Arti is performed all the time.

ਗਗਨ ਮੈ ਥਾਲੁ , ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ;
ਤਾਰਿਕਾ ਮੰਡਲ , ਜਨਕ ਮੋਤੀ ॥ (੧੩-੧, ਧਨਾਸਰੀ, ਮਃ ੧)

The sky is the plate in which the sun and the moon are the lamps. The stars and their orbs are the studded pearls.

ਧੂਪੁ ਮਲਆਨ ਲੋ , ਪਵਣੁ ਚਵਰੋ ਕਰੇ ;
ਸਗਲ ਬਨਰਾਇ , ਫੂਲੰਤ ਜੋਤੀ ॥੧॥ (੧੩-੨, ਧਨਾਸਰੀ, ਮਃ ੧)

The fragrance of sandalwood in the air is the incense, and the wind is the fan. All the plants of the world are the altar flowers in offering to You (Almighty), Dear life form of all. ||1||

ਕੈਸੀ ; ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ; ਤੇਰੀ ਆਰਤੀ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

How can one perform your devotion? Dear Almighty, the vanisher of birth and death, such is your devotion.

ਅਨਹਤਾ ਸਬਦ ; ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

The limitless hymns are heard consistently with the sound of musical instruments. ||1||Pause||

ਸਹਸ ਤਵ ਨੈਨ , ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ;
ਸਹਸ ਮੂਰਤਿ , ਨਨਾ ਏਕ ਤੁੋਹੀ ॥ (੧੩-੩, ਧਨਾਸਰੀ, ਮਃ ੧)

In your universal form you have thousands of eyes, and in your formless form you have no eyes; in your universal form you have thousands of physical form, and in your formless form you have no particular form.

ਸਹਸ ਪਦ ਬਿਮਲ , ਨਨ ਏਕ ਪਦ ;
ਗੰਧ ਬਿਨੁ , ਸਹਸ ਤਵ ਗੰਧ ; ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥ (੧੩-੪, ਧਨਾਸਰੀ, ਮਃ ੧)

In your universal form you have thousands of feet and in your formless form you have no feet. In your universal form you have thousands of noses and in you formless form you have no nose. My intellect is fasinated by your amazing reality. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ; ਜੋਤਿ ਹੈ ਸੋਇ ॥ (੧੩-੫, ਧਨਾਸਰੀ, ਮਃ ੧)

Almighty, your existence as the form of life is within all and you are the life of all.

ਤਿਸ ਦੈ ਚਾਨਣਿ ; ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥ (੧੩-੫, ਧਨਾਸਰੀ, ਮਃ ੧)

By this Illumination, that Light is radiant within all.

ਗੁਰ ਸਾਖੀ ; ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

On acceptance of Guru's teaching in Antahkaran, the light of knowledge illuminates within.

ਜੋ ਤਿਸੁ ਭਾਵੈ ; ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

The devotion which pleases Almighty is the most supreme devotion. ||3||

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ , ਲੋਭਿਤ ਮਨੋ ;
ਅਨਦਿਨੋੁ , ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥ (੧੩-੬, ਧਨਾਸਰੀ, ਮਃ ੧)

The lotus feet dust of Almighty is the form honey in which mind form of bee is attaracted; entirely during the day and night I thirst for such dust of Almighty's feet.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ , ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ;
ਹੋਇ ਜਾ ਤੇ , ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥ (੧੩-੭, ਧਨਾਸਰੀ, ਮ: ੧)

Guruji prays, be merciful upon me and bless me with such water; by which my mind is permenantly attached with your (Almighty) name. ||4||3||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥ (੧੩-੮)

Guru Ram Das Ji the fourth Guru utters in Raag Gauree Purbee

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ;
ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥ (੧੩-੮, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

The body form of village is fully occupied by lust and anger, upon meeting the Guru all desires are vanished.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ , ਗੁਰੁ ਪਾਇਆ ;
ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥ (੧੩-੯, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

Based on pre-ordained destiny, I have met with the Guru; my mind's concentration is focused on Almighty's love. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ; ਪੁਨੁ ਵਡਾ ਹੇ ॥ (੧੩-੯, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

Folding of hands where palms are pressed together; this is an act of great merit.

ਕਰਿ ਡੰਡਉਤ ; ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

Bow down before Him in a posture which involves eight body parts (2 feet, 2 hands, 1 chest, 1 forehead, 1 mind and 1 speech) touching the ground; this is an act of great merit. ||1||Pause||

ਸਾਕਤ ਹਰਿ ਰਸ , ਸਾਦੁ ਨ ਜਾਣਿਆ ;
ਤਿਨ ਅੰਤਰਿ , ਹਉਮੈ ਕੰਡਾ ਹੇ ॥ (੧੩-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

The manmukh (the one who adopts the mind as the leader) is ignorant about the taste of Almighty's name; within them the thorn of egotism exists.

ਜਿਉ ਜਿਉ ਚਲਹਿ , ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ;
ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥ (੧੩-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਮ: ੪)

Upon observing Almighty's beloved walk in bliss, they (mammukh) are hurt by the egotism thorn which pierces them; during death they have to suffer as the Messenger of Death smashes his club against their heads. ||2||

ਹਰਿਜਨ , ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ;
ਦੁਖੁ ਜਨਮ ਮਰਣ , ਭਵ ਖੰਡਾ ਹੇ ॥ (੧੩-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The Almighty's servants stay immersed in Almighty's name who is life within all; the pains of birth and death is vanished.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ;
ਬਹੁ ਸੋਭ ਖੰਡ , ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥ (੧੩-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

The ones who obtain the eternal universal protector Almighty; their praises are throughout all the worlds and sphere. ||3||

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ;
ਹਰਿ ਰਾਖੁ ਰਾਖੁ , ਵਡ ਵਡਾ ਹੇ ॥ (੧੩-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

(Guruji demonstarates the method of prayer) I am your (Almighty) poor and humble servant; protect me from the worldly ocean and keep me in your sanctuary as you are the greatest among the greatest.

ਜਨ ਨਾਨਕ , ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ;
ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥ (੧੩-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੪)

Guruji says that Dear Master, this servant's physical body support is only your name and with your name alone my mind has adopted happiness. ||4||4||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥ (੧੩-੧੪)

Guru Arjun Dev Ji the fifth Guru utters in Raag Gauree Purbee

ਕਰਉ ਬੇਨੰਤੀ , ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ; ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥ (੧੩-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Through speech utter humbly, through ears listen to Almighty's praises; and with body serve the saints as this life time is the opportunity to earn.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ , ਹਰਿ ਲਾਹਾ ; ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥ (੧੩-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Through the earning of good deeds and recitation of Almighty's name in this world; the stay in the next world shall be in happiness. ||1||

ਅਉਧ ਘਟੈ ; ਦਿਨਸੁ ਰੈਣਾਰੇ ॥
ਮਨ ; ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥ (੧੩-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

The life time (age) is reducing by days and nights. Dear Mind, meet the Guru to resolve all your matters within this life time. ||1||Pause||

ਇਹੁ ਸੰਸਾਰੁ , ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ; ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥ (੧੩-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

This world is filled with desire and doubts; only the one with ultimate knowledge (Brahm Giani) has managed to swim across.

ਜਿਸਹਿ ਜਗਾਇ , ਪੀਆਵੈ ਇਹੁ ਰਸੁ ;
ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥ (੧੩-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Only those who are awakened from the sleep of attachment and given the essence of His Name by the Almighty know the unuttered reality of Almighty. ||2||

ਜਾਕਉ ਆਏ , ਸੋਈ ਬਿਹਾਝਹੁ ; ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥ (੧੩-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Purchase only that for which you have come into the world and through the Guru purchase Almighty’s name and reside it within your mind.

ਨਿਜ ਘਰਿ ਮਹਲੁ , ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ;
ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥ (੧੩-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

The own-self (the real-self, Atma) form shall be attained naturally with happiness; and there shall be no participation in the reincarnation cycle. ||3||

ਅੰਤਰਜਾਮੀ , ਪੁਰਖ ਬਿਧਾਤੇ ; ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥ (੧੩-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Dear Knower within all, the bestower of all; please grant my mind’s faithful wish.

ਨਾਨਕ ਦਾਸੁ , ਇਹੈ ਸੁਖੁ ਮਾਗੈ ; **(ਮਾਂਗੈ ਬੋਲੋ)**
ਮੋਕਉ , ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥ (੧੩-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਮਃ ੫)

Guruji says that I as a servent ask for this happiness; let me be the dust of the feet of the Saints. In other words, never separate me from the true congregation. ||4||5||

11. BARA MAHA

ਬਾਰਹ ਮਾਹਾ , ਮਾਂਝ ; ਮਹਲਾ ੫ , ਘਰੁ ੪ (੧੩੩-੫)

Baarah Maahaa - The Twelve Months: Maajh, Fifth Mahl (Guru), Guru Arjun Dev Ji, Fourth House:

Prologue : Once a group of Sikh leaded by Baba Budha came to Guru Arjan Dev ji, with folded hand they humbly requested Guruji to utters Gurbani pertaining to the twelve months of a year as monthly guidance for the entire year, in order for a being (jeev) to attain salvation. Guruji accepted Sikh's plead and uttered Baarah Maahaa in Maajh rag. (Guru Nanak Dev ji has also uttered Baarah Maahaa in Tukhari Rag)

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧੩੩-੫)

There is only one Almighty without duality (Eak), life of the entire creation (OANGKAAR), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ; ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥ (੧੩੩-੬, ਮਾਝ, ਮਃ ੫)

Based on the previous misdeeds, I am separated from Almighty (Ram-Omnipresent Lord), Dear Guruji please be merciful and reunite me with Almighty. If wise ones says that you should perform good deeds by going on pilgrimage, etc. then Guruji answers as following;

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ; ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥ (੧੩੩-੬, ਮਾਝ, ਮਃ ੫)

I have wondered in all ten direction including the four main direction (East, West, North, South) and finally I have come to Almighty's shelter after being exhausted (tired). If wise ones says that you have obtained the birth of human being then why are you sad, Guruji answer while proving the wastage of human birth without the Almighty's meditation;

ਧੇਨੁ ਦੁਧੈ ਤੇ ਬਾਹਰੀ ; ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ ॥ (੧੩੩-੭, ਮਾਝ, ਮਃ ੫)

Just like a cow without milk becomes useless

ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ; ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ ॥ (੧੩੩-੭, ਮਾਝ, ਮਃ ੫)

and crop's field dries without water which then does not generates any income.

ਹਰਿ ਨਾਹ , ਨ ਮਿਲੀਐ ਸਾਜਨੈ ;

ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ ॥ (੧੩੩-੭, ਮਾਝ, ਮਃ ੫)

In the same manner, if one does not unite with Almighty after obtaining the human birth then how can one obtain permenant form which has no birth and death?

ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ;
ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ ॥ (੧੩੩-੮, ਮਾਝ, ਮਃ ੫)

Those antahkaran (House which means body) of the scholars (town) and untaught (village) ones are just like furnace in which the Almighty did not manifest.

ਸ੍ਰਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ; ਸਣੁ ਦੇਹੀ ਸਭ ਖਾਮ ॥ (੧੩੩-੯, ਮਾਝ, ਮਃ ੫)

Under the influence of all the grooming, betel and all the tastes of desires by which one has forgotten the Almighty, all the distractive elements (self beautification, toxication and worldly desires) including the physical body are unriped (unmatured) means that all are perishable.

ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੂਣੀਆ ; ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ ॥ (੧੩੩-੯, ਮਾਝ, ਮਃ ੫)

Dear wise ones without the obtainment of Almighty the master, all the friendly loved ones who tries to distract me from Almighy through favours are just like angels of death which mean other then Almighty all are in fear.

ਨਾਨਕ , ਕੀ ਬੇਨੰਤੀਆ ; ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ ॥ (੧੩੩-੧੦, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that my humble request to Almighty is to be merciful and bless me with His name.

ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ;
ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ ॥੧॥ (੧੩੩-੧੦, ਮਾਝ, ਮਃ ੫)

Dear master, please reunite me with Almighty who is permenantly enlightened.

Now the hymn's for the twelve months starts;

ਚੇਤਿ , ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ; ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥ (੧੩੩-੧੧, ਮਾਝ, ਮਃ ੫)

By the month of Chet (Mid-March to Mid-April) Guruji says that remember the life of all sensors (Govind) in order to obtain a lot of bliss.

Note: In the Indian Calender, the month of Chet is the first month of the year thus the beginning of a New Year.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ; ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥ (੧੩੩-੧੧, ਮਾਝ, ਮਃ ੫)

The ability to utter the Almighty's name with tongue is obtained by joining the company of saints which also means that the uttering of Almighty's name is obtained by being a part of true congregation (SatSangat).

ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ; ਆਏ ਤਿਸਹਿ ਗਣਾ ॥ (੧੩੩-੧੨, ਮਾਝ, ਮਃ ੫)

Only the coming of those is fruitful (counted) in this world who have obtained their Almighty.

ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ; ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥ (੧੩੩-੧੨, ਮਾਝ, ਮਃ ੫)

To stay alive for a period of eye flicker without remembering Almighty, such life is totally in vain (useless).

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ; ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥ (੧੩੩-੧੩, ਮਾਝ, ਮਃ ੫)

The Almighty existence is contained completely in the water, land, earth, sky and also in the forest.

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ; ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ ॥ (੧੩੩-੧੩, ਮਾਝ, ਮਃ ੫)

How can ever one be able to count the total pain for not remembering such Almighty? means that one will have to bare a lot of pain for not remembering the Almighty during the life time.

ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੂ ; ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥ (੧੩੩-੧੪, ਮਾਝ, ਮਃ ੫)

The ones who has uttered the Almighty's name and experienced the bliss, they are of supreme fortune (Bhag- the returns of good deeds which comes of Almighty just like a seed of deed can be buried in the soil liked body and care can be taken but the growth is all dependant on Almighty, therefore we can only perform our best through our best knowledge but the returns are all dependant on Almighty)

ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ;
ਨਾਨਕ , ਪਿਆਸ ਮਨਾ ॥ (੧੩੩-੧੪, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that my mind desires to have the sight of Almighty mean my mind is thirsty for Almighty's sight.

ਚੇਤਿ , ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੂ ;
ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥ (ਪਾਂਇ ਬੋਲੋ) (੧੩੩-੧੫, ਮਾਝ, ਮਃ ੫)

Through the month of Chet, Guruji says I shall attach myself to the feet of those who unites me with Almighty.

ਵੈਸਾਖਿ , ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ; ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥ (੧੩੩-੧੫, ਮਾਝ, ਮਃ ੫)

Through the month of Vesakh (Mid-April to Mid-May) Guruji says that how can ever the separated ones have containment who suffers while in the separation with their beloved Almighty?

ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ; ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥ (੧੩੩-੧੬, ਮਾਝ, ਮਃ ੫)

The mind is attached with untrustworthy maya by disregarding the most loving Almighty who is the best friend of all being as he stays along during and after life.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਧਨਾ ; ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ ॥ (੧੩੩-੧੬, ਮਾਝ, ਮਃ ੫)

The worldly supports such as son, spouse and wealth never follows along the being (jeev) to the next journey (after death) whereas Almighty supports all the way as he is the only one beyond death.

ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ; ਝੂਠੈ ਧੰਧੈ ਮੋਹੁ ॥ (੧੩੩-੧੭, ਮਾਝ, ਮਃ ੫)

The whole universe is perishing away while being entangled in the mesh of worldly attachements of false occupations.

ਇਕਸੁ , ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ; ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ ॥ (੧੩੩-੧੭, ਮਾਝ, ਮਃ ੫)

Without the Almighty's name and all the conditional virtues deeds performed with intention of fulfilling certain desires shall be looted (robbed) by the angel of death during the after death journey.

ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ; (‘ਦਯੁ’ ਨੂੰ ‘ਦਈਉ’ ਬੋਲੋ)
ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ (੧੩੩-੧੮, ਮਾਝ, ਮਃ ੫)

This life shall be totally ruined by forgetting the inspirator Almighty as there is no other protector then Almighty himself.

ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੇ ; ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥ (੧੩੩-੧੮, ਮਾਝ, ਮਃ ੫)

Those who are attached with the feet of the beloved Almighty, their praise are clean without any spot of misdeeds. Guruji demostrates the way to request blessings humbly in the following hymns.

ਨਾਨਕ , ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ; ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥ (੧੩੪-੧, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that, ‘this is my humble request that if you unite me then my honour shall be far more then anyone else’.

ਵੈਸਾਖੁ , ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ;

ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥ (੧੩੪-੧, ਮਾਝ, ਮਃ ੫)

Dear Almighty the month of Vesakh becomes graceful (praiseful) when your saint's company is obtained.

ਹਰਿ ਜੇਠਿ , ਜੁੜੰਦਾ ਲੋੜੀਐ ;
ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ ॥ (੧੩੪-੨, ਮਾਝ, ਮਃ ੫)

Through the month of Jeth (Mid-May to Mid-June) Guruji says that the mind should be attached with Almighty before whom the whole universe stands low.

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ; ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥ (੧੩੪-੨, ਮਾਝ, ਮਃ ੫)

By holding to Almighty's robe knowing him as the most loved friend and staying in his shelter no one can ever overpower such person because Almighty is the worrior for protecting those under his shelter.

ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ; ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥ (੧੩੪-੩, ਮਾਝ, ਮਃ ੫)

Almighty's name is the gems, pearls and the form of all worldly materials, the virtuous qualities liked wealth can never be looted means that Almighty' name and godly virtuous is the only wealth which can never be taken away even by the angle of death.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ; ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥ (੧੩੪-੩, ਮਾਝ, ਮਃ ੫)

All the preferred delights which fascinates the mind belongs to Almighty means that by singing the praises of Almighty all the bliss which satisfies the mind comes along.

ਜੋ ਹਰਿ ਲੋੜੇ , ਸੋ ਕਰੇ ; ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥ (੧੩੪-੩, ਮਾਝ, ਮਃ ੫)

The being (jeev) is able to performs only those deeds which Almighty wishes means that everything which happens in this world is in accordance to Almighty's wish.

ਜੋ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ; ਸੇਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥ (੧੩੪-੪, ਮਾਝ, ਮਃ ੫)

Only those beings (jeev) is worth to be praise whom the Almighty has accept them as his own means that such beings praise reflects the Almighty's greatness.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ; ਵਿਛੁੜਿ ਕਿਉ ਰੋਵੰਨਿ ॥ (੧੩੪-੪, ਮਾਝ, ਮਃ ੫)

If Almighty can be obtained on our own without a True Guru then why should ever this being (jeev) cry in his separation? means that the main reason for all the pains is the separation from Almighty created by our ownself as accepting worldly materials as our own instead of Almighty. Almighty is the one we belongs to and we own.

Question: How can we obtain Almighty? Guruji explains as follows;

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ; ਨਾਨਕ , ਰੰਗ ਮਾਣੰਨਿ ॥ (੧੩੪-੫, ਮਾਝ, ਮ: ੫)

Sri Guruji says that the ones who has obtain the company of saints they are accepted by Almighty and delighted with eternal bliss.

ਹਰਿ ਜੇਠੁ , ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ;
ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥੪॥ (੧੩੪-੫, ਮਾਝ, ਮ: ੫)

Through the month of Jeth, Guruji says that those obtains the blissful Almighty whose forehead has supreme fortune (Note: Bhag or fortune is being created from the deeds that one has performed during and before the lifetime which determines all the happiness and sadness).

ਆਸਾੜੁ , ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ;
ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ ॥ (੧੩੪-੬, ਮਾਝ, ਮ: ੫)

The month of Haar (Mid-June to Mid–July) heats those who are not close to Almighty husband means that those who did not obtain Almighty.

ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ; ਮਾਣਸ ਸੰਦੀ ਆਸ ॥ (੧੩੪-੬, ਮਾਝ, ਮ: ੫)

Those who have forsaken the universal source of life (Jag Jiwan-Almighty) and universal protector (Purakh) and seek the hope from other human beings.

ਦੁਯੈ ਭਾਇ , ਵਿਗੁਚੀਐ ; (‘ਦੁਯੈ’ ਨੂੰ ‘ਦੁਇਐ’ ਬੋਲੋ)
ਗਲਿ ਪਈਸੁ , ਜਮ ਕੀ ਫਾਸ ॥ (੧੩੪-੭, ਮਾਝ, ਮ: ੫)

Such people ruins in doubt and know for a fact that the angle of death’s noose is always around their neck means that those who leaved their life in doubt that happiness is generated from the worldly wealth seeks happiness in worldly material one after one and finally fails to obtain happiness as every happiness comes along with various pains from which the greatest is the untolerated pain during and after death.

ਜੇਹਾ ਬੀਜੈ , ਸੋ ਲੁਣੈ ; ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥ (੧੩੪-੭, ਮਾਝ, ਮ: ੫)

One shall consume in accordance to the deeds performed just like one only reaps whatever is planted and all the previous deeds are written on the forehead which is the cause of all deeds performed in this life time.

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ; ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥ (੧੩੪-੮, ਮਾਝ, ਮ: ੫)

When the night of life time passes away then this being (jeev) liked wife regrets and departs hopelessly.

ਜਿਨ ਕੌ ਸਾਧੂ ਭੇਟੀਐ ; ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥ (੧੩੪-੮, ਮਾਝ, ਮ: ੫)

Those who have met the true saints releases from all the worldly bondages in the Dharm Raj's (righteous king) court during the hearing for the deeds performed during the life time. Therefore one should humbly request and pray as follows;

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ;
ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ ॥ (੧੩੪-੯, ਮਾਝ, ਮਃ ੫)

Dear Almighty, please bless me such blessing that I only have the thirst of your sight means the interest of obtaining your sight.

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ; ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥(੧੩੪-੯, ਮਾਝ, ਮਃ ੫)

Dear Almighty there is no one else other then you, Sri Guruji says that my humble request is only before you means show me your sight.

ਆਸਾੜੁ , ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ;
ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ ॥੫॥ (੧੩੪-੧੦, ਮਾਝ, ਮਃ ੫)

Dear Almighty, the ones mind reside at your feet means those minds which has the concerntration of your feet, the month of Haar becomes pleasant (fruitful) for those.

ਸਾਵਣਿ , ਸਰਸੀ ਕਾਮਣੀ ;
ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ ॥ (੧੩੪-੧੦, ਮਾਝ, ਮਃ ੫)

Through the month of Sawan (mid-July to Mid-August) Guruji says, the jeev (being) liked bride obtains the most means bliss who enshrines love for Almighty's lotus feet.

ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ; (ਰੱਤਾ ਬੋਲੋ)
ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ॥ (੧੩੪-੧੧, ਮਾਝ, ਮਃ ੫)

Those who has embraced Almighty's name as their support, their mind and body are dissolve (imbued) in the true (Almighty's) love.

ਬਿਖਿਆ ਰੰਗ ਕੂੜਾਵਿਆ ; ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ ॥ (੧੩੪-੧੧, ਮਾਝ, ਮਃ ੫)

The love for fulfilment of desires pleasures are totally falseful and obviously seen to be obliterate (vanished away).

ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ; ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ ॥(੧੩੪-੧੨, ਮਾਝ, ਮਃ ੫)

The praiseful Almighty's name is a drop of nectar (Amrit) but one can only drink in the company of those who has overpowered their mind (Sadhu).

ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ; ਸੰਮ੍ਰਥ ਪੁਰਖ ਅਪਾਰੁ ॥(੧੩੪-੧੨, ਮਾਝ, ਮਃ ੫)

With the boundless omnipotent and universal protector Almighty's power the forests and grass blades are growned (refreshed).

ਹਰਿ ਮਿਲਣੈ ਨੋ ਮਨੁ ਲੋਚਦਾ ; ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ ॥ (੧੩੪-੧੩, ਮਾਝ, ਮਃ ੫)

Mind of many desires to meet Almighty however good deeds unite one with Almighty.

ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭੁ ਪਾਇਆ ;
ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥ (੧੩੪-੧੩, ਮਾਝ, ਮਃ ੫)

Those saint liked fellow-maids who have obtained the Almighty; I am ever sacrifice unto them.

ਨਾਨਕ , ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ;
ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥ (੧੩੪-੧੪, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that Dear Almighty, please have mercy on the beings (jeev) and purify with the Guru's hymns (Gur-Shabad).

ਸਾਵਣੁ , ਤਿਨਾ ਸੁਹਾਗਣੀ ;
ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ॥੬॥ (੧੩੪-੧੪, ਮਾਝ, ਮਃ ੫)

The month of Sawan is obviously friutfull for those brides (suhagan) liked jeevs whose has embraced the necklace of Almighty's name around their mind.

ਭਾਦੁਇ , ਭਰਮਿ ਭੁਲਾਣੀਆ ; ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥ (੧੩੪-੧੫, ਮਾਝ, ਮਃ ੫)

Through the month of Bhadon (Mid-August to Mid-September) Guruji says that the being (jeev) liked brides has forgotten because of illusions and their love is attached with doubt.

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ; ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥ (੧੩੪-੧੫, ਮਾਝ, ਮਃ ੫)

Although such brides (jeev) may have beautify themselves with many good virtues but still it is of no use means that all virtuos becomes useless with the presence of attachments (moh).

ਜਿਤੁ ਦਿਨਿ , ਦੇਹ ਬਿਨਸਸੀ ; (ਬਿਨਸ-ਸੀ ਬੋਲੋ)
ਤਿਤੁ ਵੇਲੈ , ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥ (੧੩੪-੧੬, ਮਾਝ, ਮਃ ੫)

The day the body becomes meaningless (perishes) all the ones whom one has attachment with calls him a ghost means that the dead person reflect existence of ghost.

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤਜਮ ; ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥ (੧੩੪-੧੬, ਮਾਝ, ਮਃ ੫)

The angles of death seizes the ones who performed evil deeds during the life time and despatch the soft-body (sukshem serir) to Jampur (world of hell) and no one knows the secret of the whereabouts.

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ; ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥ (੧੩੪-੧੭, ਮਾਝ, ਮਃ ੫)

With relatives that his love is attached, all of them leaves their worldly love aside in an instant and stand aside.

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ; ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥ (੧੩੪-੧੭, ਮਾਝ, ਮਃ ੫)

This being (jeev) will rub (mangle) his hands, his body will shiver in fear of death angels and the physical body colour turns black during death while struggling with death angels and lastly turns in white after death.

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ; ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥ (੧੩੪-੧੮, ਮਾਝ, ਮਃ ੫)

One has to face the consequences of the deeds performed as the body is a field where one plant's seeds of deeds and so one have to reap.

ਨਾਨਕ , ਪ੍ਰਭ ਸਰਣਾਗਤੀ ; ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥ (੧੩੪-੧੮, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that those are blessed with the ship of Almighty's feet to cross the worldly ocean who has sought the shelter of Almighty.

ਸੇ ਭਾਦੁਇ , ਨਰਕਿ ਨ ਪਾਈਅਹਿ ;
ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥੭॥ (੧੩੪-੧੯, ਮਾਝ, ਮਃ ੫)

Through the month of Bhadon Guruji says that the ones whose love is maintained by Almighty those will never consigned to hell.

ਅਸੁਨਿ , ਪ੍ਰੇਮ ਉਮਾਹੜਾ ; ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥ (੧੩੪-੧੯, ਮਾਝ, ਮਃ ੫)

Through the month of Assu (Mid-September to Mid-October), I have excitement of love to attend the true congregation and learn how to meet you (Almighty).

ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ;
ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥ (੧੩੫-੧, ਮਾਝ, ਮਃ ੫)

Within the mind and body of devotees there is the great thirst to obtain Almighty's sight. Let some one come and guide me to meet Him, Dear Saints !

ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ;
ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥ **(ਪਾਂਇ ਬੋਲੋ)** (੧੩੫-੧, ਮਾਝ, ਮਃ ੫)

The supporters of love are the saints (Almighty) and I have fall at their feet means I have surrender to them all I was, to obtain the sight of Almighty.

ਵਿਣੁ ਪ੍ਰਭ , ਕਿਉ ਸੁਖੁ ਪਾਈਐ ; ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥ (੧੩੫-੨, ਮਾਝ, ਮ: ੫)

Without the Almighty how can ever one obtain happiness because there is no other blissful place besides Him.

ਜਿੰਨ੍ਹੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ; ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥ (੧੩੫-੨, ਮਾਝ, ਮ: ੫)

Those who has tasted the Almighty's love they are satisfied (contained) with this and next (heaven) world materials mean that they have no desires for this world's materials or the return's of this lifetime deeds in the next world.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ; ਲੇਹੁ ਪ੍ਰਭੂ ਲੜਿ ਲਾਇ ॥ (੧੩੫-੩, ਮਾਝ, ਮ: ੫)

By forsaking the ego one in humbleness requests to Almighty, to be attached with His robe.

ਜੋ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ;
ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥ (੧੩੫-੩, ਮਾਝ, ਮ: ੫)

The ones who are blessed with Almighty's company (united) will never be separated.

ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ; ਨਾਨਕ , ਹਰਿ ਸਰਣਾਇ ॥ (੧੩੫-੪, ਮਾਝ, ਮ: ੫)

Sri Guruji says that without Almighty there is no other therefore I have sought the Almighty's shelter (sanctuary).

ਅਸੂ , ਸੁਖੀ ਵਸੰਦੀਆ ;
ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥੮॥ (੧੩੫-੪, ਮਾਝ, ਮ: ੫)

The ones who had obtained the Almighty's mercy lives happily in the month of Assu.

ਕਤਿਕਿ , ਕਰਮ ਕਮਾਵਣੇ ; ਦੋਸੁ ਨ ਕਾਹੂ ਜੋਗੁ ॥ (੧੩੫-੫, ਮਾਝ, ਮ: ੫)

Through the month of Ketek (Mid-October to Mid-November) Guruji says that this jeevs (being) are rewarded in accordance to their deeds therefore one should never blame any other.

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ; ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥ (੧੩੫-੫, ਮਾਝ, ਮ: ੫)

By disregarding the Almighty all the complete illnesses attaches to this jeev (being).

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ; ਲਗਨਿ ਜਨਮ ਵਿਜੋਗ ॥ (੧੩੫-੬, ਮਾਝ, ਮ: ੫)

Those who are against the believe in Omnipresent Almighty (Atheist) will suffer the separation of Almighty in their whole lifetime.

ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ; ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ ॥ (੧੩੫-੬, ਮਾਝ, ਮਃ ੫)

All the maya (worldly materials) consumptions which tastes sweet all along the lifetime becomes bitter and painful during death.

ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ; ਕਿਸ ਥੈ ਰੋਵਹਿ ਰੋਜ ॥ (੧੩੫-੭, ਮਾਝ, ਮਃ ੫)

There is no one who can play the role of intermediary before whom shall one cry all the time.

ਕੀਤਾ ਕਿਛੂ ਨ ਹੋਵਈ ; ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗ ॥ (੧੩੫-੭, ਮਾਝ, ਮਃ ੫)

Nothing can ever take place which are initiated ourselves because all get-together (sanjog) and separation (vijog) is pre-determined (fated).

ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ; ਤਾਂ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗ ॥ (੧੩੫-੭, ਮਾਝ, ਮਃ ੫)

When the great destiny Almighty is attained then all the pain of separation disappears therefore request humbly as follows;

ਨਾਨਕ ਕਉ , ਪ੍ਰਭ ਰਾਖਿ ਲੇਹਿ ;
ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚ ॥ (੧੩੫-੮, ਮਾਝ, ਮਃ ੫)

Sri Guruji says dear Almighty please cut the desires liked strings and protect me.

ਕਤਿਕ , ਹੋਵੈ ਸਾਧਸੰਗੁ ; ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ ॥੯॥ (੧੩੫-੮, ਮਾਝ, ਮਃ ੫)

Through the month of Ketek Guruji says when the company of saints (Sat Sangat-true congregation) is obtained and all the worriess disappears.

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ; ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ ॥(੧੩੫-੯, ਮਾਝ, ਮਃ ੫)

Through the month of Maghar (Mid-November to Mid-December) Guruji says those are praiseful who sits with Almighty means those becomes praiseful who sing the praises of Almighty.

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ; ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ ॥ (੧੩੫-੯, ਮਾਝ, ਮਃ ੫)

Those who are united by the master (Almighty) himself their praise is beyond measurement.

ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ;
ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ ॥ (੧੩੫-੧੦, ਮਾਝ, ਮਃ ੫)

Those who have attended the company of saints liked friends their body and mind is united with Almighty means their body and mind is refreshed.

ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ; ਸੇ ਰਹਨਿ ਇਕੇਲੜੀਆਹ ॥ (੧੩੫-੧੦, ਮਾਝ, ਮਃ ੫)

Those who are meditating without participating in the company of saints, they are all alone without the bridegroom (Almighty).

ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ;
ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥ (੧੩੫-੧੧, ਮਾਝ, ਮਃ ੫)

Therefore their pains never departs and they fall under the death angel's cluthes.

ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ;
ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ ॥ (੧੩੫-੧੧, ਮਾਝ, ਮਃ ੫)

Alternatively those who has uttered Almighty's praises knowing Him as their own they always stay awake (alert) in Almighty's meditation.

ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ; ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ ॥ (੧੩੫-੧੨, ਮਾਝ, ਮਃ ੫)

Their neck is embedded with jewels of asceticism (free from worldly desires), emeralds of Almighty's visual presences and rubies of love in the Antahkaran.

ਨਾਨਕ , ਬਾਂਛੈ ਧੂੜਿ ਤਿਨ ;
ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ ॥ (੧੩੫-੧੩, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that, I ask for the dust of the feet of those who has fall (surrender) at Almighty's door.

ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ;
ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥੧੦॥ (੧੩੫-੧੩, ਮਾਝ, ਮਃ ੫)

Through the month of Maghar Guruji says those who has remembered Almighty will never be reborned again.

ਪੋਖਿ , ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ;
ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ ॥ (੧੩੫-੧੪, ਮਾਝ, ਮਃ ੫)

Throught the month of Poh (Mid-December to Mid-January) Guruji says those who have attained Almighty will never be effected with the cold weather means they will never be influenced with lifeless (unanimated) maya.

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ; ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ ॥ (੧੩੫-੧੪, ਮਾਝ, ਮਃ ੫)

Whose mind is attached with Almighty's lotus feet, they have attained Almighty's sight means that Almighty becomes physically visible to them.

ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ; ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥ (੧੩੫-੧੫, ਮਾਝ, ਮਃ ੫)

The life of sensors (Govind), universal sustainer (Gopal) and universal master (Rai) sustainer I have sought your support and take the advantage of your service.

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ; ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਹੁ ॥ (੧੩੫-੧੫, ਮਾਝ, ਮਃ ੫)

Those who sang the Almighty's praises by participating in the true congregation (Satsang) are never be able to be touched by the evil desires.

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ; ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥ (੧੩੫-੧੬, ਮਾਝ, ਮਃ ੫)

Almighty, from which this bride form of jeev (being) was produced means from which the jeev was separated from, has been reunited with true love whereby all is now in bliss.

ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ; ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ ॥ (੧੩੫-੧੬, ਮਾਝ, ਮਃ ੫)

Beyond creation Almighty has hold the bride liked jeev with mind liked hand, such fortunate ones will never be separated again.

ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ; ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥ (੧੩੫-੧੭, ਮਾਝ, ਮਃ ੫)

On the loved Almighty who is beyond mind (Agam- unapproachable) and beyond sensors (Agah- unfathomable) I sacrifice unto such Almighty hundred thousand times.

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ; ਨਾਨਕ , ਦਰਿ ਪਈਆਹੁ ॥ (੧੩੫-੧੭, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that the ones who have fall on the door of Almighty (Narayan-House of all) their honour is preserved by Almighty himself.

ਪੋਖੁ , ਸੋੁਹੰਦਾ ਸਰਬ ਸੁਖ ;
ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥੧੧॥ (੧੩੫-੧੮, ਮਾਝ, ਮਃ ੫)

The month of Poh is praiseful and filled will all happiness for those who has been pardon by desireless Almighty.

ਮਾਘਿ, ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ; ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥ (੧੩੫-੧੮, ਮਾਝ, ਮਃ ੫)

In Magh (Mid-January to Mid-February) those who participate in the company of those who overpowered their mind (Sadhu) and take bath with the dust of their feet is fruitfull as a pilgrimage with ablution at shrines.

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ; ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥ (੧੩੫-੧੯, ਮਾਝ, ਮਃ ੫)

Remember and then listen to Almighty name then donate to others as well which means one must meditate before motivating other to remember Almighty's name.

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ; ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥ (੧੩੫-੧੯, ਮਾਝ, ਮਃ ੫)

Thereafter the mind's ego will be removed along and the dirt of deeds accumalated from various reincarnation will be removed.

ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹੀਐ ; ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥ (੧੩੬-੧, ਮਾਝ, ਮਃ ੫)

Those will never be seduced by lust and anger thereafter the dog of greed shall be destroyed.

ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ; ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥ (੧੩੬-੧, ਮਾਝ, ਮਃ ੫)

The whole world praises those who walk along on the true path.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ; ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥ (੧੩੬-੨, ਮਾਝ, ਮਃ ੫)

To have mercy in having pity equally for all the living beings is equally acceptable by (or even more then) performing pilgrimage at sixty-eight shrines and all the returns of godly-deeds such as devotion, donation, etc.

ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ; ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥ (੧੩੬-੨, ਮਾਝ, ਮਃ ੫)

Only those are wise to whom Almighty has mercifully blessed his name.

ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ;
ਨਾਨਕ , ਤਿਨ ਕੁਰਬਾਨੁ ॥ (੧੩੬-੩, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that I shall sacrifice unto those who has found their master (Hari- the life of all),

ਮਾਘਿ , ਸੁਚੇ ਸੇ ਕਾਂਢੀਅਹਿ ;
ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥੧੨॥ (੧੩੬-੩, ਮਾਝ, ਮਃ ੫)

On those are pure in the month of Magh unto whom Almighty is merciful.

ਫਲਗੁਣਿ , ਅਨੰਦ ਉਪਾਰਜਨਾ ;
ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥ (੧੩੬-੪, ਮਾਝ, ਮਃ ੫)

In the month of Phagan (Mid-Febuary to Mid-March) bliss is produced for those whom Almighy has manifested as closest loved friend.

ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ; ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥ (੧੩੬-੪, ਮਾਝ, ਮਃ ੫)

However when the Almighty beloved saints became their protector then they have mercifully reunited the jeev (being) with Almighty.

ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ; ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ ॥ (੧੩੬-੫, ਮਾਝ, ਮਃ ੫)

With all happiness means ultimate happiness the Antahkaran liked bed is praiseful and now there is no more space for pains.

ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ; ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ ॥ (੧੩੬-੫, ਮਾਝ, ਮਃ ੫)

Those who have obtained Almighty liked king as spouse, the such most fortunate ones wishes are all fulfilled.

ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ; ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ ॥ (੧੩੬-੬, ਮਾਝ, ਮਃ ੫)

Those saints liked fellow maids sing the praises of Almighty, one should participate in such gathering to sing along the Almighty praises as well.

ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ;
ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ ॥ (੧੩੬-੬, ਮਾਝ, ਮਃ ੫)

They do not see anyone equivalent to Almighty therefore there is no one like Him means not even close to to Almighty.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ; ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ ॥ (੧੩੬-੭, ਮਾਝ, ਮਃ ੫)

Those has corrected their present and next world by which they have attained permanent place.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ; ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ ॥ (੧੩੬-੭, ਮਾਝ, ਮਃ ੫)

Those has been protected from the materialistic worldly ocean and never be born or neither runs through death.

ਜਿਹਵਾ ਏਕ , ਅਨੇਕ ਗੁਣ ; ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥ (੧੩੬-੮, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that I have only one tongue and the virtuous of Almighty is uncountable therefore only those are saved whom Almighty has himself attached them to his feet.

ਫਲਗੁਣਿ , ਨਿਤ ਸਲਾਹੀਐ ;
ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧੩॥ (੧੩੬-੮, ਮਾਝ, ਮਃ ੫)

Through the month of Phagan one should continuously praise Almighty whom has not even a have sesame seed amount of desire avarice.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ; ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥ (੧੩੬-੯, ਮਾਝ, ਮਃ ੫)

Those who has remembered the Almighty's name, their tasks has been completed.

ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ; ਦਰਗਹ ਸਚਿ ਖਰੇ ॥ (੧੩੬-੧੦, ਮਾਝ, ਮਃ ੫)

Those who have undoubtfully meditated Almighty;s true form of Guru, they are proven to be the truth and genuine ones in the court of Almighty.

ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣ ਹਰਿ ; ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ ॥ (੧੩੬-੧੦, ਮਾਝ, ਮਃ ੫)

The treasure of all happiness is the Almghty's feet, holding which one is able to the frightful and tough worldly ocean.

ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ; ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ ॥ (੧੩੬-੧੧, ਮਾਝ, ਮਃ ੫)

Such ones have obtained the meditation of love and they never burn in the worldly desires means they never be over-occupied in the worldly desires.

ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ; ਪੂਰਨ ਸਚਿ ਭਰੇ ॥ (੧੩੬-੧੧, ਮਾਝ, ਮਃ ੫)

Their mind became free from all falseful desires and doubtful faith has disappeared as their Antahkaran is filled with Almighty's faith.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ; ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ ॥ (੧੩੬-੧੧, ਮਾਝ, ਮਃ ੫)

They serve the Surpeme Almighty alone and reside him in their mind.

ਮਾਹ ਦਿਵਸ , ਮੂਰਤ ਭਲੇ ; ਜਿਸ ਕਉ , ਨਦਰਿ ਕਰੇ ॥ (੧੩੬-੧੨, ਮਾਝ, ਮਃ ੫)

Those unto whom Almighty has casts His merciful glance all the months and days becomes fortunate without any specific lucky dat determined by astrological studies (mahurat)

ਨਾਨਕੁ ਮੰਗੈ , ਦਰਸ ਦਾਨੁ ;
ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥੧੪॥੧॥ (੧੩੬-੧੨, ਮਾਝ, ਮਃ ੫)

Sri Guruji says that dear Almighty the life of all, I ask for a donation of your sight, please be merciful and bless me with your sight.

12. ANAND SAHIB

ਰਾਮਕਲੀ , ਮਹਲਾ ੩ ; ਅਨੰਦੁ (੯੧੭-੧)

Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੧੭-੧)

There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru's grace (Persad).

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ; ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥ (੯੧੭-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear saints (Mai) my intellect has been in bliss since the day a have obtain the True Guru (Satguru).

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ;
ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥ (੯੧੭-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Since the True Guru is obtained, I became knowledgeable and with knowledge the happiness have been manifested in my mind.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ;
ਸਬਦ ਗਾਵਣ ਆਈਆ ॥ (੯੧੭-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The love (Rag) and renunciation (Raagni's) and their family truth, contentment, faith, contemplation, kindness, pityness, friendness, happiness and support, such virtues are obtained through the Guru's uttered sermons.

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ; ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥(੯੧੭-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Therefore, those who has resided Almighty in their mind, through them you should also utter Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਅਨੰਦੁ ਹੋਆ ;
ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥ (੯੧੭-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that since the day I have obtained the True Guru I am in bliss.

ਏ ਮਨ ਮੇਰਿਆ ; ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥ (੯੧੭-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

My mind! you should always stay together with Almighty.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ; ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥(੯੧੭-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

My mind! You stay along with Almighty which will prevent all the pains means that pains will be vanished.

ਅੰਗੀਕਾਰੁ , ਓਹੁ ਕਰੇ ਤੇਰਾ ; ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥(੯੧੭-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The Almighty will take your side therefore all your missions will be accomplished.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥ (੯੧੭-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The master (Almighty) who is capable of performing everything, why do you ignore such master from your mind?

ਕਹੈ ਨਾਨਕੁ , ਮੰਨ ਮੇਰੇ ;
ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥ (੯੧੭-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji say's, my mind! Always stay along with Almighty.
Pray as follows;

ਸਾਚੇ ਸਾਹਿਬਾ ; ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear True Master, what is there which is not in your house means that everything is in your house.

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ; ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Your (Almighty) house has everything but only those whom you bestow (give) shall obtain.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ; ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥ (੯੧੭-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, I always utter your praises and reside your name in my mind.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ; ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥ (੯੧੭-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose mind has embedded your name, his praise's form of instrument sings all along.

ਕਹੈ ਨਾਨਕੁ , ਸਚੇ ਸਾਹਿਬ ;
ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥ (੯੧੭-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear Master what is there which is not in your house means there is everything there.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥ (੯੧੭-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The true name is my support.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ;
ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥ (੯੧੭-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Such true name is my support which has eliminated all the other hungers (desires).

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ;
ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥ (੯੧੭-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Then the mind is in peace and the happiness form of Almighty has resided in my mind. How is such Almighty who has fulfilled all my wishes?

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ;
ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥ (੯੧੭-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Therefore I will always sacrifice myself upon the Guru whose praises are such.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥ (੯੧੭-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Listen Saints you all shall also adopt love for the Guru's sermons.

ਸਾਚਾ ਨਾਮੁ ; ਮੇਰਾ ਆਧਾਰੋ ॥੪॥ (੯੧੭-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The true name is my only support.

ਵਾਜੇ ਪੰਚ ਸਬਦ ; ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

In such fortunate house five hymn's instruments is being played.

ਘਰਿ ਸਭਾਗੈ , ਸਬਦ ਵਾਜੇ ;
ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty has adopted His powers in such house therefore in such fortunate house (body or true congregation) the hymns are being sung.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ; ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥ (੯੧੭-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Such one has controlled all the five demons (lust, anger, greed, attachment & ego) on your (Almighty) faith and then the death which is painful is also defeated.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ , ਤੁਧੁ ਜਿਨ ਕਉ ;

ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥ (੯੧੭-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have obtained good deeds from the beginning; Dear Almighty, those are the ones who attached with your name.

ਕਹੈ ਨਾਨਕੁ , ਤਹ ਸੁਖੁ ਹੋਆ ;
ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥ (੯੧੭-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that such ones has obtained happiness in their Antahkaran, in this manner their mind is tuned to hymns (shabad) and sings the songs related to you (Almighty).

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ; ਦੇਹ ਨਿਮਾਣੀ ॥ (੯੧੭-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Without the Almighty's love the body is without honour.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ; ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥ (੯੧੭-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

The body is without honour and without Almighty's love what can ever this body do means that the body is fruitless (useless).

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ;
ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥ (੯੧੭-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Without Almighty there is no one else who has the capability to make this body fruitful therefore the gardener of the universe garden (Almighty) please be merciful to make this body achieve its cause.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ; ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥(੯੧੭-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

There is no other place to make this body fruitful as the Gurmukh's has made this body fruitful by practicing the Guru's sermons.

ਕਹੈ ਨਾਨਕੁ , ਲਿਵੈ ਬਾਝਹੁ ;
ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥੬॥ (੯੧੭-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that without the Almighty's love alone what can this unanimated body do.

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ;
ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥ (੯੧੭-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Everyone says again and again that I have obtained the bliss but the complete bliss is only known through Guruji means that the bliss of real-self (Atma) knowledge is only obtainable from Guruji.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ;
ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥ (੯੧੭-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Everlasting bliss is known through Guru's sermons.

Question: How Guru is obtained?
Answer : Dear beloved Sikh when Almighty showers His blessings.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ;
ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥ (੯੧੭-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose sins are vanished with Almighty's grace, they alone have obtained the collyrium (Anjan-surma) of knowledge.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ;
ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥ (੯੧੭-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those whose inner attachments are broken their life is corrected by the Guru's hymn.

ਕਹੈ ਨਾਨਕੁ , ਏਹੁ ਅਨੰਦੁ ਹੈ ;
ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥੭॥ (੯੧੭-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that this bliss of real-self (Sarup-anand) is known through Guru.

ਬਾਬਾ , ਜਿਸੁ ਤੂ ਦੇਹਿ ; ਸੋਈ ਜਨੁ ਪਾਵੈ ॥ (੯੧੮-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, only the one receives to whom you (Almighty) give.

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ;
ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥ (੯੧੮-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Only the one receives to whom Almighty gives, what can the others do (who don't receive)?

ਇਕਿ ਭਰਮਿ ਭੂਲੇ , ਫਿਰਹਿ ਦਹ ਦਿਸਿ ;
ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥ (੯੧੮-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Forgotten because of one illusion one roams in ten directions; however the one who is attached with Almighty's name his life has been corrected.

ਗੁਰਪਰਸਾਦੀ , ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ;
ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥ (੯੧੮-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Those with Guru's grace, remain delighted in Almighty's will and their mind becomes pure.

ਕਹੈ ਨਾਨਕੁ , ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ;
ਸੋਈ ਜਨੁ ਪਾਵਏ ॥੮॥ (੯੧੮-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the one you (Almighty) bless to accept your will willingly, 'Dear beloved Almighty only such one obtains you'.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ;
ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥ (ਅਕੱਥ ਬੋਲੋ) (੯੧੮-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear beloved Saints come and lets utter the unuttered story of the Guru.

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ; (ਅਕੱਥ ਬੋਲੋ)
ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥ (੯੧੮-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Lets utter the Almighty's narration (katha) and contemplate pertaining to the methods by which Almighty is obtained.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ;
ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥ (੯੧੮-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

However one have to surrender his body, mind and wealth to Guruji and then accept the Almighty's command willingly by which Almighty is obtained.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ; ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ (੯੧੮-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Therefore accept Guru's command and sing the true hymn.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥੯॥ (ਅਕੱਥ ਬੋਲੋ) (੯੧੮-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear Saints, listen and utter the untered Almighty's story.

ਏ ਮਨ ਚੰਚਲਾ ; ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥ (੯੧੮-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear animated mind, no one has ever obtained Almighty through the intelligence of the mind.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ; ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥ (੯੧੮-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear mind listen, through intelligence no one has ever obtained Almighty.

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ; ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥ (੯੧੮-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

This mammon (maya) is fascinating which has caused the jeev to be misled in the worldly illusion.

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ;
ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥ (੯੧੮-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

However the fascinating mammon (maya) is created by Almighty who has instate deceive of illusion.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ;
ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥ (੯੧੮-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

I have sacrificed myself upon the Almighty who has given the sweet (preferable) attachments.

ਕਹੈ ਨਾਨਕੁ , ਮਨ ਚੰਚਲ ;
ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥੧੦॥ (੯੧੮-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'dear mind, no has ever obtained Almighty with fickle mind and intellect's (Budhi) intelligence

ਏ ਮਨ ਪਿਆਰਿਆ ; ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥ (੯੧੮-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear beloved mind, forever hold to the truth.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ; ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥ (੯੧੮-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Mind, your family which you see will never go with you.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ;
ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥ (੯੧੮-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The family which will never follow along, so why do you attaché your mind so much with them.

ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ; ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥ (੯੧੮-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Never perform such work by performing which one has to regret at the end.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ; ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥ (੯੧੮-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Mind, listen to Guru's sermons which will stay along and help you till the end.

ਕਹੈ ਨਾਨਕੁ , ਮਨ ਪਿਆਰੇ ;
ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥ (੯੧੮-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, Dear beloved mind forever hold to the truth.
Utter the Almighty praises as follows;

ਅਗਮ ਅਗੋਚਰਾ ; ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥ (੯੧੮-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty you are beyond mind comprehension (Agam) and beyond sensors reach (Agochar), no one has discovered your end.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ;
ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥ (੯੧੮-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

No one has obtained your end as only you know yourself.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ;
ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ ॥ (੯੧੮-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

This physical and internal (sukshem) body jeevs are all within your play, who can ever describe your play.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ;
ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥ (੯੧੮-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty you are the one who utters and sees within all as you have created the entire universe.

ਕਹੈ ਨਾਨਕੁ , ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ;
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥ (੯੧੮-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that your attainment is beyond everyones capability therefore no one has obtained your end.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ;
ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥ (੯੧੮-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The necter of real-self bliss (Atma-anand) which is searched by all the dieties, humans and silent ascetics, I have obtained the necter of real-self bliss (Atma-anand) from Guru.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ;
ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥ (੯੧੮-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

When Guru bestows His grace only then the necter of real-self bliss (Atma-anand) is obtained the true happiness is embedded in mind.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ;
ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥ (੯੧੮-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The physical and internal (Sukhem) bodies of the jeev is created by Almighty, some Gurmukh have seen your (Almighty) form and some devotees comes to true congregation to touch the feet dust of its audience.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ;
ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ ॥ (੯੧੮-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Their greed of consumption (Lab), greed of collection (Lob) and ego has been far apart which has made them to love Guru’s sermons.

ਕਹੈ ਨਾਨਕੁ , ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ;
ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥ (੯੧੮-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that upon whomsoever you (Almighty) becomes graceful, one obtains real-self bliss from Guru.

ਭਗਤਾ ਕੀ ਚਾਲ ; ਨਿਰਾਲੀ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The practice of Bhagats (who performs consistent meditation) are different from the world’s practice.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ;
ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The Bhagats practice is separate from the world standard practive because it is difficult as the Bhagats walks on the difficult path of meditation.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ;
ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥ (੯੧੮-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

They disregard the extra consumption (Lab) and accumulation (Lob) from the quantity actual required for survival and ego, they also abolish the worldly wealth hunger and never speaks unnecessarily.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ;
ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥ (੯੧੮-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Their meditation path on which they have to walk (practice) is sharper then the edge of a sword and thinner then a strand of hair.

ਗੁਰਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ;
ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥ (੯੧੯-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have abandon their self-existence with Guru's grace their desires have immersed in Almighty's meditation means that they do not have desires for worldly material any more.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ;
ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥ (੯੧੯-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the Bhagats style has always been different in all ages means that their practice has always remain different.

The Bhagats request humbly as follows;

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ; (ਚਲਾਇ-ਹਿ ਬੋਲੋ)
ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥ (੯੧੯-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Master, I shall move as you (Almighty) drive and how can I ever know which the virtues in you are (Almighty).

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ; (ਚਲਾਇ-ਹਿ ਬੋਲੋ)
ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥ (੯੧੯-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Jeevs (being) moves accordingly as you (Almighty) drive them and only those participates in the meditation path whom are directed by Almighty.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ;
ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥ (੯੧੯-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon whom Almighty's grace, only they are engaged with His name and those concentrates on Almighty's name.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ;
ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥ (੯੧੯-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Whomsoever you make to listen to your discourse only those obtains happiness through Guru.

ਕਹੈ ਨਾਨਕੁ , ਸਚੇ ਸਾਹਿਬ ;

ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥ (੯੧੯-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'Dear True Master, your drive all the jeevs (being) as it pleases you'.

ਏਹੁ ਸੋਹਿਲਾ ; ਸਬਦੁ ਸੁਹਾਵਾ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermon form of praise is extremely pleasing.

ਸਬਦੋ ਸੁਹਾਵਾ , ਸਦਾ ਸੋਹਿਲਾ ;
ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Guru's sermons form of praises is forever pleasing (suhava), however only those listens to whom the True Guru's himself utters.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ;
ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥ (੯੧੯-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The True Guru's sermon embeds in the mind of those whose such writ is pre-written such from the Almighty's court based on the deeds.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ , ਕਰਹਿ ਗਲਾ ; (ਗਲਾਂ ਬੋਲੋ)
ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥ (ਗਲੀਂ ਬੋਲੋ) (੯੧੯-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Some talks around a lot about obtaining Almighty but no one has ever obtained Almighty by merely talking.

ਕਹੈ ਨਾਨਕੁ , ਸਬਦੁ ਸੋਹਿਲਾ ;
ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥੧੬॥ (੯੧੯-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the Guru's sermon form of praise is only uttered to those on whom the Guru becomes graceful.

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ; ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥ (੯੧੯-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Those disciple are purified who has concentrated on the Life of entire the Universe (Har – Almighty)

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ;
ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥ (੯੧੯-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have concentrated on Almighty becames pure however those who has concentrated on Almighty through Guru their concentration became fruitful (in addition to purity).

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ , ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ;
ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥ (੯੧੯-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Such one's mother, father and family also becomes pure and also those who joins their company becomes pure as well.

ਕਹਦੇ ਪਵਿਤੁ , ਸੁਣਦੇ ਪਵਿਤੁ ;
ਸੇ ਪਵਿਤੁ , ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥ (੯੧੯-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who utters becomes pure, the one who listens becomes pure and also those who embeds Almighty's name in their mind.

ਕਹੈ ਨਾਨਕੁ , ਸੇ ਪਵਿਤੁ ;
ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥ (੯੧੯-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those are pure who have concentrated through a Guru on the Almighty who is the Universal Life (Har) and Destroyer of Sins (Har).

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ;
ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥ (੯੧੯-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Knowledge never initiates within the ones who practices merely rituals, without the real-self knowledge the doubts of the mind will never vanish.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ;
ਰਹੇ ਕਰਮ ਕਮਾਏ ॥ (੯੧੯-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Although one practices various types of rituals but the doubts of the will never disappear with whatever attempts initiated.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ;
ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥ (੯੧੯-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The mind is impure (dirty) because of the doubt, so what are attempt to be initiated in order to purify the mind?

Answer:

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ;
ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥ (੯੧੯-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Wash the mind by following (practicing) the Guru's sermons and remain focus on Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਗੁਰਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ;
ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥੧੮॥ (੯੧੯-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that knowledge manifest with the grace of the Guru and is how the doubt oh the mind disappears.

ਜੀਅਹੁ ਮੈਲੇ ; ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ (੯੧੯-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The jeev who are wicked within and externally looks clean (pure).

ਬਾਹਰਹੁ ਨਿਰਮਲ , ਜੀਅਹੁ ਤ ਮੈਲੇ ;
ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥ (੯੧੯-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who are externally clean (innocent) and internally are slys (Kapti – crafty, dishonest), such ones has lost their gamble of life.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ;
ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥ (੯੧੯-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

They are infected by the greed (Trishna) form of serious desease therefore they have forgotten totally about their death from their mind.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ , ਸੋ ਸੁਣਹਿ ਨਾਹੀ ;
ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥ (੯੧੯-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

They never listen to Almighty's name which is written as the greatest in all divine knowledge books therefore they are roaming just like ghost mean they are impurity.

ਕਹੈ ਨਾਨਕੁ , ਜਿਨ ਸਚੁ ਤਜਿਆ , ਕੂੜੇ ਲਾਗੇ ;
ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ ॥੧੯॥ (੯੧੯-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who has abandon the truth and attached with false have lost their gamble of life.

ਜੀਅਹੁ ਨਿਰਮਲ ; ਬਾਹਰਹੁ ਨਿਰਮਲ ॥ (੯੧੯-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who are pure internally and externally.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ , ਜੀਅਹੁ ਨਿਰਮਲ ;
ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥ (੯੧੯-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who are pure internally and externally have earned good deeds by adopting Guru's sermons.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ;
ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥ (੯੧੯-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The false news never reach them because their all their wishes (Mansa) has immersed in the truth.

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ; ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥ (੯੧੯-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who have made their precious human birth fruitful, they are the most innocent (Bhele) jeevs (vanjare-traders).

ਕਹੈ ਨਾਨਕੁ , ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ;
ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥ (੯੧੯-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those whose mind are pure, they lives forever (in accordance) with the Guru's sermons.

ਜੇ ਕੋ ਸਿਖੁ ; ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥ (੯੧੯-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

A Sikh (disciple) who practices all the instruction from his Guru diligently.

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ;
ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥ (੯੧੯-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

A disciple (Sikh) who practices Guru's teaching and remains in the Guru's company completely (Jiaoh – mind and body)

ਗੁਰ ਕੇ ਚਰਨ , ਹਿਰਦੈ ਧਿਆਏ ;
ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥ (੯੧੯-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Sikh then concentrates on Guru's feet in his mind and remembers the real-self form within.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ;
ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥ (੯੧੯-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Sikh abandons self-existence and remains in the Guru's support without recognizing any other protector then his Guru alone.

ਕਹੈ ਨਾਨਕੁ , ਸੁਣਹੁ ਸੰਤਹੁ ;
ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥ (੯੨੦-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says 'listen dear saints, such is a Sikh who is always maintains his Guru before himself'.

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ;
ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥ (੯੨੦-੧, ਰਾਮਕਲੀ, ਮ: ੩)

If one goes against the Guru, without the sanctuary of the True Guru salvation can never be obtained.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ;
ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥ (੯੨੦-੨, ਰਾਮਕਲੀ, ਮ: ੩)

There is no other place where salvation can be obtained even if one seek the advice from the wise ones means even the wise ones will confirm that without a True Guru salvation unattainable.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ;
ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥ (੯੨੦-੨, ਰਾਮਕਲੀ, ਮ: ੩)

Even if one wander in various types of birth reincarnations at the end still without the True Guru salvation cannot be obtained.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ , ਲਾਗਿ ਚਰਣੀ ;
ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ ॥ (੯੨੦-੩, ਰਾਮਕਲੀ, ਮ: ੩)

No matter after how long of wandering or within the lifetime, if one attaches himself humbly (attaches to Guruji's feet) with the True Guru and then the Guru utters sermon upon listening which one obtains salvation.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ;
ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥ (੯੨੦-੪, ਰਾਮਕਲੀ, ਮ: ੩)

Sri Guruji says contemplate and conclude the facts that without the True Guru, jeev (being) can never obtain salvation.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ;
ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥ (੯੨੦-੪, ਰਾਮਕਲੀ, ਮ: ੩)

Come on the beloved Sikhs (disciple) of the True Guru and sing the true Hymns.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ; ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥ (੯੨੦-੫, ਰਾਮਕਲੀ, ਮ: ੩)

Sing the hymns of the Guru, as the Guru's hymns are supreme ones among other available hymns.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ; ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥(੯੨੦-੫, ਰਾਮਕਲੀ, ਮ: ੩)

Upon those who are blessed with Almighty's graceful sight the hymns immerses into their mind.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ;
ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥ **(ਸਾਰਿਗ-ਪਾਣੀ ਬੋਲੋ)** (੯੨੦-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Drink the nectar of Almighty's name and remain forever in Almighty's bliss also recite continuously the Bow Wearer's (Sarange-pani means Almighty) name.

ਕਹੈ ਨਾਨਕੁ , ਸਦਾ ਗਾਵਹੁ ; ਏਹ ਸਚੀ ਬਾਣੀ ॥੨੩॥ (੯੨੦-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, always sing the true hymns which are all related to Almighty.

ਸਤਿਗੁਰੂ ਬਿਨਾ ; ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥ (੯੨੦-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The hymns which are without praises of Almighty and Almighty's name is immature (kechi).

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ; ਹੋਰ ਕਚੀ ਬਾਣੀ ॥ (੯੨੦-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

The hymn without the True Guru is immature and if someone tries to persuade to read such hymns do not stray in illusion as one should be sure that the hymns are immature.

ਕਹਦੇ ਕਚੇ , ਸੁਣਦੇ ਕਚੇ ; ਕਚੀਂ ਆਖਿ ਵਖਾਣੀ ॥ (੯੨੦-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

When the writter of the hymn is immature, the listeners are immature and also the discourse (katha) is immature as well.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ;
ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ ॥ (੯੨੦-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who recite hymn pertaining to Almighty all the time with their tongue but the uttered Almighty's hymn is not known to themselves which means that they do not adopt and practice.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ;
ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥ (੯੨੦-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Those whose attention is stolen by the mammon (maya) they speak just a flowing air means their speech is meaningless.

ਕਹੈ ਨਾਨਕੁ , ਸਤਿਗੁਰੂ ਬਾਝਹੁ ;
ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥ (੯੨੦-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that without the True Guru all other hymns are immature.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ; ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥ (੯੨੦-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are invaluable in which all virtues form of diamonds are inlayed means that all the methods are incorporated in Guru's sermons.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ; ਏਹੁ ਹੋਆ ਸਮਾਉ ॥ (੯੨੦-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

When the mind prefers the invaluable Guru's sermons only then this jeev (being) immerses in Almighty.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ; ਸਚੈ ਲਾਇਆ ਭਾਉ ॥ (੯੨੦-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Whose mind has completely agreed with Guru's sermons his love is attached with Almighty.

ਆਪੇ ਹੀਰਾ , ਰਤਨੁ ਆਪੇ ; ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ ॥(੯੨੦-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are the knowledge and the form of ascetic itself, however only those who are made to understand by Almighty are aware.

ਕਹੈ ਨਾਨਕੁ , ਸਬਦੁ ਰਤਨੁ ਹੈ ;
ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥ (੯੨੦-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that Guru's sermons are the form of ascetic (Vairag) with is inlayed with diamond form of knowledge.

ਸਿਵ ਸਕਤਿ , ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ;
ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥ (੯੨੦-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

The Ishwer (Almighty's form during the existence of creation) who created jeevs (being) through mammon (maya) means that although Almighty creates His own-self in various forms but still His command is applicable for all.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ;
ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥ (੯੨੦-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty applies His command on all and at the same time He sees but such reality is only made known to a rare Gurmukh means Ishwer is the bestower of all deeds returns.

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ; ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥ (੯੨੦-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

The jeev (being) only becomes free from all attachments when Guru's sermons are implanted in the mind.

ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ , ਸੁ ਹੋਵੈ ;

ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥ (੯੨੦-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Whom the Almighty himself makes a Gurmukh only then one becomes Gurmukh who concentrates on Almighty alone.

ਕਹੈ ਨਾਨਕੁ , ਆਪਿ ਕਰਤਾ ;
ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥ (੯੨੦-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the creator himself explains His command.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ;
ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥ (੯੨੦-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

The twenty-seven (27) Simrities and six (6) Shastras contemplates on the returns of both sin (paap) and charity (pun) deeds however in such contemplation the information on principal form (Almighty) cannot be known.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ , ਗੁਰੂ ਬਾਝਹੁ ;
ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥ (੯੨੦-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Without a Guru the worth of principal form (Almighty) was never known through the contemplation of Shastras in the past and even in the present time without a Guru no one has appreciated Almighty.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ;
ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥ (੯੨੦-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The entire universe is ignorant (sleeping) in the illusions of maya's three chracteristics (Rajo. Tamo & Sato) therefore the whole lifetime is wasted while sleeping in ignorance.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ , ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ;
ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥ (੯੨੦-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

With Guru's grace only those who are awakened in whose mind Almighty has immersed and through their mouth they speaks the necter of Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਸੋ ਤਤੁ ਪਾਏ , ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ;
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨੭॥ (੯੨੦-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those obtains the principal form (tatt seroop) whose concentrations is focused on Almighty day, night and also the entire life spend in the Almighty's conscious.

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ , ਪ੍ਰਤਿਪਾਲ ਕਰੇ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ (੯੨੦-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Who has sustained you in mother womb, why must you forget such Almighty who is capable of everything?

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ;
ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥ (੯੨੦-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Why have you forgotten from your mind such a great donor who has delivered food your consumption while in the mother's womb heat (Jathra-agni).

ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ;
ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥ (੯੨੦-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon whom Almighty blesses the love towards Him, no difficulty shall even touch such person.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ;
ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥ (੯੨੧-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

However Almighty himself implants His love within the jeev therefore those becomes Gurmukh and remembers Almighty all the time.

ਕਹੈ ਨਾਨਕੁ , ਏਵਡੁ ਦਾਤਾ ;
ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥ (੯੨੧-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that why must you forget such a great donor from your mind means always remember Almighty.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ; ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥ (੯੨੧-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Just like the fire (heat) in mother's womb the same kind of fire of mammon (maya) burns after the birth

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ;
ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥ (੯੨੧-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Mammon (maya) and fire is identical as this game has been created by Almighty from the beginning.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ;
ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥ (੯੨੧-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

When it pleased Almighty only then the birth took place which the family were pleased by the birth as well.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ;
ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥ (੯੨੧-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

When the jeev's concentration in Almighty were disengaged after the birth then mammon (maya) has influenced which created the greed of worldly materials.

ਏਹ ਮਾਇਆ , ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ , ਮੋਹੁ ਉਪਜੈ ;
ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥ (੯੨੧-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

This is mammon (maya) which causes Almighty to be forgotten and creates attachments, these attachments then initiates the love for other then Almighty means maya is known from it's action as it does not have any form or colour.

ਕਹੈ ਨਾਨਕੁ , ਗੁਰਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ;
ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥ (੯੨੧-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says with Guru's grace whose love is attached with Almighty they have obtained Almighty while living in this mammon's materialistic world,

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ; ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥ (੯੨੧-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is priceless therefore his price has never been obtained.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ;
ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥ (੯੨੧-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

No one has ever obtained the price of Almighty although many has been restless in the efforts to determine the price means that they have tried the most difficult attempts.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ;
ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥ (੯੨੧-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

If such True Guru is obtain as described in the divine knowledge, one should offer his head before him (True Guru) then the mind's self-existence will disappear.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ;
ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥ (੯੨੧-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself comes and resides within the mind then the jeev (being) stayed united which seems to be different earlier.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ , ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ;
ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥੩੦॥ (੯੨੧-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is priceless, Sri Guruji says that the ones ate fortunate who attains Almighty in their Antahkaran.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ; ਮਨੁ ਵਣਜਾਰਾ ॥ (੯੨੧-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

My mind is the trader and the faith of Almighty's name is the capital.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ , ਮਨੁ ਵਣਜਾਰਾ ;
ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥ (੯੨੧-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty's faith is my capital and my mind is the trader however the capital form of faith is known from the true Guru.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ;
ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥ (੯੨੧-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear jeev (being), you should also recite Almighty's name all the time as this will gain profit day by day.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ; ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥ (੯੨੧-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

The Almighty form of wealth is obtain by only those who Almighty himself wishes to bless.

ਕਹੈ ਨਾਨਕੁ , ਹਰਿ ਰਾਸਿ ਮੇਰੀ ;
ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥੩੧॥ (੯੨੧-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that my capital is Almighty himself and my mind is the trader.

ਏ ਰਸਨਾ , ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ;
ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥ (੯੨੧-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear my Tongue you are immersed in the other taste besides Almighty therefore your (tongue) thirst is never contented.

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ;
ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥ (੯੨੧-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Until you (tongue) do not have the taste Almighty's name, till then your thirst (greed) will never disappear with any other form of taste.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ , ਪੀਐ ਹਰਿ ਰਸੁ ;
ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥ (੯੨੧-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

If the Almighty's name taste is obtained and adopted in the Antahkaran, in this manner drinks means recites Almighty's name then the greed will never come again.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ;
ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥ (੯੨੧-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

With Almighty's grace who are visited by the True Guru then one obtains the taste of Almighty's name.

ਕਹੈ ਨਾਨਕੁ , ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ;
ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩੨॥ (੯੨੧-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that all other bad taste of duality disappears when the taste of Almighty's name resides within the mind.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ , ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ;
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੧-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear body, you came to existence in this world when Almighty has inserted his light (Jot- Atma) within your physical body.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ;
ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੧-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

When Almighty kept His power (Atma) within you (jeev) only then you came to this world.

ਹਰਿ ਆਪੇ ਮਾਤਾ , ਆਪੇ ਪਿਤਾ ;
ਜਿਨਿ ਜੀਉ ਉਪਾਇ , ਜਗਤੁ ਦਿਖਾਇਆ ॥ (੯੨੧-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Almighty himself is the form of mother and father who has created you and showed you this world.

ਗੁਰਪਰਸਾਦੀ ਬੁਝਿਆ , ਤਾ ਚਲਤੁ ਹੋਆ ;
ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥ (੯੨੧-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

The play of this world is similar to a staged drama which were appeared to be true and till Almighty realization came through Guru's grace then the entire worlds play appeared to be nothinh but just a mere stage drama which is false.

ਕਹੈ ਨਾਨਕੁ , ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ;
ਜੋਤਿ ਰਾਖੀ , ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥ (੯੨੧-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that the main cause of the world is ignorance therefore the world was created earlier and then Almighty inserted his light (power-Atma) into your (jeev) body thereafter you came to this world.

ਮਨਿ ਚਾਉ ਭਇਆ ; ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥ (੯੨੧-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

When the arrival means the manifestation of Almighty is heard the mind is filled with enthusiasm.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ; ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥ (੯੨੧-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear saint form of friend sing the praises of Almighty, those who have sing the praises their body and mind is praiseful.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ;
ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥ (੯੨੧-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Sing the Almighty's praises all the time, Dear Mate the pains and sorrows will never be experienced again.

ਗੁਰ ਚਰਨ ਲਾਗੇ , ਦਿਨ ਸਭਾਗੇ ;
ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥ (੯੨੧-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Fortunate are those days when the concentration is attached with Guru's feet and the groom's (Almighty) name is recited.

ਅਨਹਤ ਬਾਣੀ , ਗੁਰ ਸਬਦਿ ਜਾਣੀ ;
ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ ॥ (੯੨੧-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The Guru's sermons are recognized as the consistent taste means that the hymns are continuously contemplated therefore the taste of Almighty's name is consistently consumed.

ਕਹੈ ਨਾਨਕੁ , ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ;
ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥੩੪॥ (੯੨੨-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says, 'Dear Almighty, you are obtained who is the cause of all the causes'.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ , ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ;
ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥ (੯੨੨-੧, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear body, what goods deeds have earned (perform) by coming to this world?

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ;
ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ (੯੨੨-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

What deeds have you (body) earned dear body by coming to this world.

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ;
ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥ (੯੨੨-੨, ਰਾਮਕਲੀ, ਮਃ ੩)

All other deeds are worthless if the Almighty who has created you is not resided in your mind.

ਗੁਰਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ;
ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥ (੯੨੨-੩, ਰਾਮਕਲੀ, ਮਃ ੩)

With the Guru's grace whose mind is resided by Almighty are those with the writ written based on their previous performed deeds.

ਕਹੈ ਨਾਨਕੁ , ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ;
ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥ (੯੨੨-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who has concentrated on the True Guru, their this body became acceptable

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ , ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ;
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥ (੯੨੨-੪, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear eyes, Almighty has inserted the illuminated light in you therefore you should not anyone else other then Almighty.

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ;
ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥ (੯੨੨-੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Don't see anyone else other then Almighty who blesses His grace therefore Almighty is the one should be seen.

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ , ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ;
ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥ (੯੨੨-੬, ਰਾਮਕਲੀ, ਮਃ ੩)

This painful world which you see is entirely Almighty's form presently and previously were also observed as Almighty's form by the Saints.

ਗੁਰਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ;
ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥ (੯੨੨-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Through Guru's grace Almighty is known upon seeing there is only Almighty alone, there no one other then Almighty.

ਕਹੈ ਨਾਨਕੁ , ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ;
ਸਤਿਗੁਰਿ ਮਿਲਿਐ , ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥ (੯੨੨-੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that from these mere physical eyes has become the inner vision (knowledge vision) with True Guru's grace means that Almighty's form is seen within the entire creation.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ; ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥ (੯੨੨-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

My dear ears, you are sent by the True Almighty to listen to His name.

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ , ਸਰੀਰਿ ਲਾਏ ;
ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥ (੯੨੨-੮, ਰਾਮਕਲੀ, ਮਃ ੩)

You (ears) are attached with the body to listen to Almighty's name therefore listen to the true form's sermons.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ;
ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥ (੯੨੨-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Upon listening the disciple's mind and body becomes lush (lifely) and tongue immersed in love.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ; **(ਅਲੱਖ ਬੋਲੋ)**
ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥ (੯੨੨-੯, ਰਾਮਕਲੀ, ਮਃ ੩)

The true, imperceptible (Alakh) and amazing (Ascaraj), His ability (Geti) is beyond description.

ਕਹੈ ਨਾਨਕੁ , ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ , ਪਵਿਤ੍ਰ ਹੋਵਹੁ ;
ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥੩੭॥ (੯੨੨-੧੦, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says listen to the necter form of Almighty's name to become pure because you are sent only to listen to the true name.

ਹਰਿ ਜੀਉ , ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ;
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥ (੯੨੨-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

Beloved Almighty has kept the life in the cave form of body and the fan of air is being moved means that with the life-forces (Pran) the whole body came into action.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ , ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ;
ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥ (੯੨੨-੧੧, ਰਾਮਕਲੀ, ਮਃ ੩)

The fan of air is being moved whereby nine doors of the body are wide open whereas the tenth door is kept hidden.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ;
ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥ (੯੨੨-੧੨, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who has faith through Guru are alone being shown the tenth door means that the Almighty is being exposed who is the support of the other nine doors.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ;
ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥ (੯੨੨-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Within there are countless types of worlds form of Almighty's name, the creator of nine treasures whereby His end is never discovered means that the endless Almighty is seen and there is everything in the tenth door.

ਕਹੈ ਨਾਨਕੁ , ਹਰਿ ਪਿਆਰੈ ਜੀਉ , ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ;
ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥ (੯੨੨-੧੩, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that Almighty has kept the life in the body form of cave and fan od air is being played. This next Pauri is uttered by Sri Guru Ram Das Ji in the praise of this hymn.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ; ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥ (੯੨੨-੧੪, ਰਾਮਕਲੀ, ਮਃ ੩)

This Anand hymn is the praise of the true Almighty which is sang in the true congregation by all together.

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ , ਘਰਿ ਸਾਚੈ ;
ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥ (੯੨੨-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

This praise means Anand hymn, sing in the true house where always the truth is concentrated upon. The one who sings the Anand hymn request as follows;

ਸਚੋ ਧਿਆਵਹਿ , ਜਾ ਤੁਧੁ ਭਾਵਹਿ ;
ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥ (੯੨੨-੧੫, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear Almighty, your true form is being concentrated upon they are the ones who are prefered to you, who are those who understands through Guru's house

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ;
ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ ॥ (੯੨੨-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

This true form which is the bliss (Anand) are everyone's protector master however only the those obtains the ones are blessed by the True Guru.

ਕਹੈ ਨਾਨਕੁ , ਸਚੁ ਸੋਹਿਲਾ ;
ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥੩੯॥ (੯੨੨-੧੬, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that praise which is the truth or bliss sing in the true congregation. The fifth Guru, Sri Guru Arjun Dev Ji utters the final Pauri in the greatness of this hymn as the closure.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ; (ਅਨ-ਦੁ ਬੋਲੋ)
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥ (੯੨੨-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Dear fortunate ones, listen to this hymn by the name of Anand (Bliss) which will fulfil all your wishes.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ; ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥ (੯੨੨-੧੭, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have listened they have attained the Almighty who is capable of all and all their worries has been vanished.

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ; ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

Those who have listened to this true hymn their pains, desease and all types of fever (Aadhi, Biadhi & Uphadhi) is vanished.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ; ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The saints who are the beloved mate is filled with love, I have discoved the praise of the Anand hymn from a perfect Guru

ਸੁਣਤੇ ਪੁਨੀਤ , ਕਹਤੇ ਪਵਿਤੁ ;
ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥ (੯੨੨-੧੮, ਰਾਮਕਲੀ, ਮਃ ੩)

The ones who listen becomes purest (Puneet = 3xPevither) and the one who utters becomes pure thereafter through this hymn the supreme form is known to be omnipresent.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ , ਗੁਰ ਚਰਣ ਲਾਗੇ ;
ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥ (੯੨੨-੧੯, ਰਾਮਕਲੀ, ਮਃ ੩)

Sri Guruji says that those who have attached themselves with Guru's feet in humbleness, within their tenth door (Dasam Duar) uninterruptible Almighty's name utterance hymns (sound) has manifested.

13. BAVAN AKHREE

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੨੫੦-੧)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਗਉੜੀ , ਬਾਵਨ ਅਖਰੀ ; ਮਹਲਾ ੫ ॥ (੨੫੦-੧)

Gauree, Baavan Akhree ~ The 52 Letters, Fifth Mahla:

Prologue: One day a Pandit came to Guru Arjan Dev Ji's audience and requested Guruji to explain the principals of the 52 letters of the Sanskrit script, Guruji uttered the following Gurbani in Gurmukhi script the meanings each letters in Pauri with key explaination in Selok. Guruji utters Selok without Pauri in the beginning and in the end denoting the praise and appreciation to Almighty.

ਸਲੋਕੁ ॥ (੨੫੦-੧)

Salok:

ਗੁਰਦੇਵ ਮਾਤਾ , ਗੁਰਦੇਵ ਪਿਤਾ ; ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥ (੨੫੦-੧, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev), (He) is my mother, father; and He is my Master who is Almighty Himself.

ਗੁਰਦੇਵ ਸਖਾ , ਅਗਿਆਨ ਭੰਜਨੁ ; ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥ (੨੫੦-੨, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is my companion, the Destroyer of ignorance; He is my relative and brother.

ਗੁਰਦੇਵ ਦਾਤਾ , ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ;
ਗੁਰਦੇਵ ਮੰਤੁ , ਨਿਰੋਧਰਾ ॥ (੨੫੦-੨, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the Giver, the bestower of Almighty's Name and His Mantra remains victorious forever.

ਗੁਰਦੇਵ ਸਾਂਤਿ , ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ;

ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥ (੨੫੦-੩, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the image of peace, truth and wisdom. He is paras (a touch-stone which transforms eight types of materials into gold upon touching it) which transforms a human into His form.

ਗੁਰਦੇਵ ਤੀਰਥੁ , ਅੰਮ੍ਰਿਤ ਸਰੋਵਰੁ ;
ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥ (ਮੱਜਨੁ ਬੋਲੋ) (੨੫੦-੩, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the sacred shrine of pilgrimage, and the pool of nectar; bathing in the Guru's wisdom, one immerses in the Infinite (Almighty).

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ;
ਗੁਰਦੇਵ , ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥ (੨੫੦-੪, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners.

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ;
ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ , ਉਧਰਾ ॥ (੨੫੦-੫, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) existed at the primal beginning, throughout the ages, in each and every age. Chanting His Mantra, one is ferried across the materialistic worldly ocean.

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ , ਕਰਿ ਕਿਰਪਾ ;
ਹਮ ਮੂੜ ਪਾਪੀ , ਜਿਤੁ ਲਗਿ ਤਰਾ ॥ (੨੫੦-੫, ਗਉੜੀ, ਮਃ ੫)

O Almighty, please be merciful to me, that I am united in your congregation as you are the destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev); I am a foolish sinner, but holding onto you, I am carried across.

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ;
ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ , ਨਮਸਕਰਾ ॥੧॥ (੨੫੦-੬, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) is the True Guru, the Supreme Lord Almighty, the Transcendent Lord; Guru Nanak bows in humble reverence to such Almighty. ||1||

ਸਲੋਕੁ ॥ (੨੫੦-੭)

Salok:

ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ; ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥ (੨੫੦-੭, ਗਉੜੀ, ਮਃ ੫)

Almighty Himself acts, and causes others to act; He Himself is capable to do everything.

ਨਾਨਕ , ਏਕੋ ਰਵਿ ਰਹਿਆ ; ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥੧॥ (੨੫੦-੭, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the One Almighty is prevading everywhere; there has never been any other, and there never shall be. ||1||

ਪਉੜੀ ॥ (੨੫੦-੮)

Pauree:

ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ; ਨਮਸਕਾਰੰ ॥ (੨੫੦-੮, ਗਉੜੀ, ਮਃ ੫)

Almighty is the form of auspiciousness (OANG), supreme (Sadh), true in all times (Sat) and worship worthy (Gur), I humbly bow in reverence to such Universal Creator.

ਆਦਿ ਮਧਿ ਅੰਤਿ ; ਨਿਰੰਕਾਰੰ ॥ (੨੫੦-੮, ਗਉੜੀ, ਮਃ ੫)

In the primal beginning, in the present, and in the end, He is the Formless Almighty.

ਆਪਹਿ ਸੁੰਨ ; ਆਪਹਿ ਸੁਖ ਆਸਨ ॥ (੨੫੦-੮, ਗਉੜੀ, ਮਃ ੫)

He Himself is in the absolute thoughtless spiritual state (sunn / spiritual); He Himself is in the state of happiness (worldly).

ਆਪਹਿ ਸੁਨਤ ; ਆਪ ਹੀ ਜਾਸਨ ॥ (੨੫੦-੯, ਗਉੜੀ, ਮਃ ੫)

He Himself listens to His Own Praises.

ਆਪਨਿ ਆਪੁ ; ਆਪਹਿ ਉਪਾਇਓ ॥ (੨੫੦-੯, ਗਉੜੀ, ਮਃ ੫)

He Himself is the form of the entire creation and He is the creator Himself.

ਆਪਹਿ ਬਾਪ ; ਆਪ ਹੀ ਮਾਇਓ ॥ (੨੫੦-੯, ਗਉੜੀ, ਮਃ ੫)

He is the Father and the Mother of the entire creation.

ਆਪਹਿ ਸੂਖਮ ; ਆਪਹਿ ਅਸਥੂਲਾ ॥ (੨੫੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

He Himself is subtle and etheric; He Himself is manifest and obvious.

ਲਖੀ ਨ ਜਾਈ ; ਨਾਨਕ , ਲੀਲ੍ਹਾ ॥੧॥ (੨੫੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, His wondrous play cannot be known (understood). ||1||

ਕਰਿ ਕਿਰਪਾ ; ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥ (੨੫੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

O Almighty, you are the House of Mercy for the needy (meek), please shower Your blessings upon me,

ਤੇਰੇ ਸੰਤਨ ਕੀ ; ਮਨੁ ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥ (੨੫੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

that my mind becomes the dust of the feet of Your Saints. ||Pause||

ਸਲੋਕੁ ॥ (੨੫੦-੧੧)

Salok:

ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ; ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥ (੨੫੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

Almighty Himself is formless (Nirgun), and also formed (Sargun) means that the entire creation is the form of Almighty and He remains formless when the entire creation is vanished; the One Lord is without attributes in formless form, and with attributes when He creates a form.

ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ; ਨਾਨਕ , ਏਕ ਅਨੇਕ ॥੧॥ (੨੫੦-੧੨, ਗਉੜੀ, ਮਃ ੫)

Describe the One Almighty as One, and Only One; Guru Nanak says, He is the One within and the many. ||1||

ਪਉੜੀ ॥ (੨੫੦-੧੨)

Pauree:

ਓਅੰ ; ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥ (੨੫੦-੧੨, ਗਉੜੀ, ਮਃ ੫)

Gurmukhs realized that OANG form of Almighty created the entire creation as He is the One Universal Creator.

ਏਕਹਿ ਸੂਤਿ ; ਪਰੋਵਨਹਾਰਾ ॥ (੨੫੦-੧੨, ਗਉੜੀ, ਮਃ ੫)

He strung the entire creation beings (jeev) upon His one thread of power.

ਭਿੰਨ ਭਿੰਨ ; ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰੰ ॥ (੨੫੦-੧੩, ਗਉੜੀ, ਮਃ ੫)

He created the diverse expanse of the three qualities (Tamo – in the underworlds, Rajo – in this world and Sato – in the heaven).

ਨਿਰਗੁਨ ਤੇ ; ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥ (੨੫੦-੧੩, ਗਉੜੀ, ਮਃ ੫)

From formless, He appeared as form.

ਸਗਲ ਭਾਤਿ ਕਰਿ ; ਕਰਹਿ ਉਪਾਇਓ ॥ (੨੫੦-੧੩, ਗਉੜੀ, ਮਃ ੫)

The Creator created the creation of all sorts. Question: If Almighty is the creator of all, then why are beings subjected to birth and death?

ਜਨਮ ਮਰਨ ; ਮਨ ਮੋਹੁ ਬਢਾਇਓ ॥ (੨੫੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

Answer: The worldly attachments of the mind has entangled the being in the cysle of birth and death.

ਦੁਹੂ ਭਾਤਿ ਤੇ ; ਆਪਿ ਨਿਰਾਰਾ ॥ (੨੫੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

Almighty Himself is above both (birth and death), untouched and unaffected.

ਨਾਨਕ ; ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥ (੨੫੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, He has no end or limitation. ||2||

ਸਲੋਕੁ ॥ (੨੫੦-੧੫)

Salok:

ਸੇਈ ਸਾਹ , ਭਗਵੰਤ ਸੇ ; ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ ॥ (੨੫੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

They are the true merchants and fortunate, those who gather the capital (riches) of the Almighty's Name.

ਨਾਨਕ , ਸਚੁ ਸੁਚਿ ਪਾਈਐ ; ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥੧॥ (੨੫੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, (Almighty who is the form) truth and purity (virtues of the Almighty) are obtained only from the saints. ||1|| Question: How is the Almighty?

ਪਵੜੀ ॥ (੨੫੦-੧੬)

Pauree:

ਸਸਾ ; ਸਤਿ ਸਤਿ ਸਤਿ ਸੋਊ ॥ (੨੫੦-੧੬, ਗਉੜੀ, ਮਃ ੫)

Through the letter Se-ssa Guruji says that Almighty is always the truth (in past, present and future).

ਸਤਿ ਪੁਰਖ ਤੇ ; ਭਿੰਨ ਨ ਕੋਊ ॥ (੨੫੦-੧੬, ਗਉੜੀ, ਮਃ ੫)

No one is without nor separated from the True Primal Almighty.

ਸੋਊ ਸਰਨਿ ਪਰੈ ; ਜਿਹ ਪਾਯੰ ॥ (੨੫੦-੧੬, ਗਉੜੀ, ਮਃ ੫)

They alone enter the Almighty's Sanctuary, whom the Almighty inspires to enter.

ਸਿਮਰਿ ਸਿਮਰਿ ; ਗੁਨ ਗਾਇ ਸੁਨਾਯੰ ॥ (੨੫੦-੧੭, ਗਉੜੀ, ਮਃ ੫)

Remembering Almighty with mind and body (meditation); they sing the glorious praises of Almighty with speech and make others to listen.

ਸੰਸੈ ਭਰਮੁ ਨਹੀ ; ਕਛੁ ਬਿਆਪਤ ॥ (੨੫੦-੧੭, ਗਉੜੀ, ਮਃ ੫)

Doubt and illusion do not affect them at all.

ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ; ਤਾਹੂ ਕੋ ਜਾਪਤ ॥ (੨੫੦-੧੭, ਗਉੜੀ, ਮਃ ੫)

They meditate on the Almighty whose glory is known well..

ਸੋ ਸਾਧੂ ; ਇਹ ਪਹੁਚਨਹਾਰਾ ॥ (੨੫੦-੧੭, ਗਉੜੀ, ਮਃ ੫)

Only those saints are great, who have reached (attained) Almighty.

ਨਾਨਕ ; ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰਾ ॥੩॥ (੨੫੦-੧੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak is forever a sacrifice onto them. ||3||

ਸਲੋਕੁ ॥ (੨੫੦-੧੮)

Salok:

ਧਨੁ ਧਨੁ ਕਹਾ ਪੁਕਾਰਤੇ ; ਮਾਇਆ ਮੋਹ ਸਭ ਕੂਰ ॥ (੨੫੦-੧੮, ਗਉੜੀ, ਮਃ ੫)

Why keep on asking for more and more riches and wealth when in reality the attachment with Maya is false (will end with life).

ਨਾਮ ਬਿਹੂਨੇ ਨਾਨਕਾ ; ਹੋਤ ਜਾਤ ਸਭੁ ਧੂਰ ॥੧॥ (੨੫੧-੧, ਗਉੜੀ, ਮਃ ੫)

Other than Almighty's Name (Naam), Guru Nanak says, everything else (maya) will be reduced to dust (ashes). ||1||

ਪਵੜੀ ॥ (੨੫੧-੧)

Pauree:

ਧਧਾ , ਧੂਰਿ ਪੁਨੀਤ ; ਤੇਰੇ ਜਨੂਆ ॥ (੨੫੧-੧, ਗਉੜੀ, ਮਃ ੫)

Through Dhe-da letter, Guruji says, that the dust of the feet of the saints is the purifier for this being (jeev).

ਧਨਿ ਤੇਊ ; ਜਿਹ ਰੁਚ ਇਆ ਮਨੂਆ ॥ (੨੫੧-੧, ਗਉੜੀ, ਮਃ ੫)

Blessed are those, whose minds develop the interest of obtaining the dust of the feet of the Saints.

ਧਨੁ ਨਹੀ ਬਾਛਹਿ ; ਸੁਰਗ ਨ ਆਛਹਿ ॥ (੨੫੧-੨, ਗਉੜੀ, ਮਃ ੫)

Such beings (jeev) do not ask for worldly materials alive and do not wish for heaven after their depature from earth.

ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ; ਸਾਧ ਰਜ ਰਾਚਹਿ ॥ (੨੫੧-੨, ਗਉੜੀ, ਮਃ ੫)

They are immersed in the deep love of their Beloved, and crave for the dust of the feet of the Saint.

ਧੰਧੇ ਕਹਾ ਬਿਆਪਹਿ ; ਤਾਹੂ ॥
ਜੋ ਏਕ ਛਾਡਿ ; ਅਨ ਕਤਹਿ ਨ ਜਾਹੂ ॥ (੨੫੧-੨, ਗਉੜੀ, ਮਃ ੫)

How can worldly affairs affect these beings (jeev) who do not abandon the One Almighty and go elsewhere?

ਜਾ ਕੈ ਹੀਐ ; ਦੀਓ ਪ੍ਰਭ ਨਾਮ ॥ (੨੫੧-੩, ਗਉੜੀ, ਮਃ ੫)

One whose heart is filled with the Almighty's Name,

ਨਾਨਕ ; ਸਾਧ ਪੂਰਨ ਭਗਵਾਨ ॥੪॥ (੨੫੧-੩, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the saint has attained equality to omnipresent Almighty. ||4||

ਸਲੋਕ ॥ (੨੫੧-੪)

Salok:

ਅਨਿਕ ਭੇਖ ਅਰੁ ਙਿਆਨ ਧਿਆਨ ;
ਮਨਹਠਿ ਮਿਲਿਅਉ ਨ ਕੋਇ ॥ (੨੫੧-੪, ਗਉੜੀ, ਮਃ ੫)

Merely by all sorts of religious attire, knowledge, mental focus and obstinate ways, no one has ever met Almighty.

ਕਹੁ ਨਾਨਕ , ਕਿਰਪਾ ਭਈ ; ਭਗਤੁ ਙਿਆਨੀ ਸੋਇ ॥੧॥ (੨੫੧-੪, ਗਉੜੀ, ਮਃ ੫)

Says Guru Nanak, those upon whom Almighty showers His Mercy, are bhagats (devotees) and scholars of spiritual wisdom. ||1||

ਪਉੜੀ ॥ (੨੫੧-੫)

Pauree:

ਙੰਙਾ ; ਙਿਆਨੁ ਨਹੀ ਮੁਖ ਬਾਤਉ ॥ (੨੫੧-੫, ਗਉੜੀ, ਮਃ ੫)

Through Ngan-ga letter, Guruji says ultimate knowledge of Almighty is not obtained by mere words of mouth (talking).

ਅਨਿਕ ਜੁਗਤਿ ; ਸਾਸਤ੍ਰ ਕਰਿ ਭਾਤਉ ॥ (੨੫੧-੫, ਗਉੜੀ, ਮਃ ੫)

It is not obtained by practicing rituals and various debates of the Shaastras and divine scriptures.

ਗਿਆਨੀ ਸੋਇ ; ਜਾ ਕੈ ਦ੍ਰਿੜ ਸੋਊ ॥ (੨੫੧-੬, ਗਉੜੀ, ਮਃ ੫)

They alone are knowledgeable scholars, whose minds are firmly focused on the Almighty.

ਕਹਤ ਸੁਨਤ ; ਕਛੁ ਜੋਗੁ ਨ ਹੋਊ ॥ (੨੫੧-੬, ਗਉੜੀ, ਮਃ ੫)

Hearing and telling (stories), no one attains union with the Almighty.

ਗਿਆਨੀ ; ਰਹਤ ਆਗਿਆ ਦ੍ਰਿੜੁ ਜਾ ਕੈ ॥ (੨੫੧-੬, ਗਉੜੀ, ਮਃ ੫)

They alone are knowledgeable (spiritually wise), who remain steadfastly committed to the Almighty's Command.

ਉਸਨ ਸੀਤ ; ਸਮਸਰਿ ਸਭ ਤਾ ਕੈ ॥ (੨੫੧-੭, ਗਉੜੀ, ਮਃ ੫)

Heat and cold is the same to them (they treat friends and enemy equally).

ਗਿਆਨੀ ; ਤਤੁ ਗੁਰਮੁਖਿ ਬੀਚਾਰੀ ॥ (੨੫੧-੭, ਗਉੜੀ, ਮਃ ੫)

The true knowledgeable scholar is one who contemplates on the truth and false through Guru's sermons (guidance). Meaning one who adopts the truth (Almighty) within the false (maya).

ਨਾਨਕ , ਜਾ ਕਉ ; ਕਿਰਪਾ ਧਾਰੀ ॥੫॥ (੨੫੧-੭, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Almighty showers His Mercy upon such knowledgeable scholars. ||5||

ਸਲੋਕੁ ॥ (੨੫੧-੮)

Salok:

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ; ਬਿਨੁ ਬੂਝੇ ਪਸੁ ਢੋਰ ॥ (੨੫੧-੮, ਗਉੜੀ, ਮਃ ੫)

Those who have come to this world but never attempted to understand Almighty are equalled to (same as they never came means that they have came to this world for the sake of coming); are like animals who are forced to plough land (Pesu) and the animal who are used to transport dead animals (Dhor)].

ਨਾਨਕ , ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ; ('ਬੁਝੈ' ਭਾਰਾ ਬੋਲੋ)
ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥੧॥ (੨੫੧-੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, those who realize Almighty within [through Guru's sermons (guidance)]; are most fortunate as such pre-ordained destiny is written on their foreheads. ||1||

ਪਉੜੀ ॥ (੨੫੧-੯)

Pauree:

ਯਾ ਜੁਗ ਮਹਿ ; ਏਕਹਿ ਕਉ ਆਇਆ ॥ (੨੫੧-੯, ਗਉੜੀ, ਮਃ ੫)

Being (jeev) have came into this world for only one reason that is to meditate on the Almighty.

ਜਨਮਤ ; ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥ (੨੫੧-੯, ਗਉੜੀ, ਮਃ ੫)

But ever since the birth, being (jeev) have been enticed by the fascination of Maya.

ਗਰਭ ਕੁੰਟ ਮਹਿ ; ਉਰਧ ਤਪ ਕਰਤੇ ॥ (੨੫੧-੯, ਗਉੜੀ, ਮਃ ੫)

In the chamber of the womb, the being (jeev) whilst in upside-down position performes intense meditation.

ਸਾਸਿ ਸਾਸਿ ; ਸਿਮਰਤ ਪ੍ਰਭੁ , ਰਹਤੇ ॥ (੨੫੧-੧੦, ਗਉੜੀ, ਮਃ ੫)

Being (jeev) meditated on Almighty with every breath while in mother's womb.

ਉਰਝਿ ਪਰੇ ; ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥ (੨੫੧-੧੦, ਗਉੜੀ, ਮਃ ੫)

(After birth) but now, this being (jeev) gets entangled in things which many have left behind in the past and this being (jeev) will have to leave behind.

ਦੇਵਨਹਾਰੁ ; ਮਨਹਿ ਬਿਸਰਾਨਾ ॥ (੨੫੧-੧੦, ਗਉੜੀ, ਮਃ ੫)

Beings (jeev) forgets the Almighty who is the Great Giver, completely from their minds.

ਧਾਰਹੁ ਕਿਰਪਾ ; ਜਿਸਹਿ ਗੁਸਾਈ ॥ (ਗੁਸਾਈਂ ਬੋਲੋ)
ਇਤ ਉਤ ਨਾਨਕ ; ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ ॥੬॥ (੨੫੧-੧੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, those upon whom Almighty showers His Mercy, do not forget Him, here (during lifetime) or hereafter (after life). ||6||

ਸਲੋਕੁ ॥ (੨੫੧-੧੧)

Salok:

ਆਵਤ ਹੁਕਮਿ , ਬਿਨਾਸ ਹੁਕਮਿ ;

ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥ (੨੫੧-੧੧, ਗਉੜੀ, ਮਃ ੫)

Within Almighty's Command, all the beings (jeev) comes (birth) to this world, and by His Command, beings (jeev) departs (death) from this world; no one is beyond His Command.

ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ; ਨਾਨਕ , ਜਿਹ ਮਨਿ ਸੋਇ ॥੧॥ (੨੫੧-੧੨, ਗਉੜੀ, ਮਃ ੫)

Coming (birth) and going (death) (in reincarnation) is ended, Guru Nanak says, for those in whose minds resides Almighty (means those who remember Almighty consistently). ||1||

ਪਉੜੀ ॥ (੨੫੧-੧੩)

Pauree:

ਏਊ ਜੀਅ ; ਬਹੁਤੁ ਗ੍ਰਭ ਵਾਸੇ ॥ (੨੫੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

This being (jeev) has lived in many wombs.

ਮੋਹ ਮਗਨ ਮੀਠ ; ਜੋਨਿ ਫਾਸੇ ॥ (੨੫੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

Fascinated and attracted by the love and sweetness of wordly procession (maya) the beings (jeev) gets trapped in the cycle of reincarnation.

ਇਨਿ ਮਾਇਆ ; ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ ॥ (੨੫੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

This maya defeats and takes control of the beings (jeev); in all its 3 forms / worlds [whether the deities (sato), humans (rajo) or demons (tamo)]

ਆਪਨ ਮੋਹ ; ਘਟੇ ਘਟਿ ਦੀਨੇ ॥ (੨੫੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

Maya has infused its attachment, in each and every beings' (jeev) heart.

ਏ ਸਾਜਨ ; ਕਛੁ ਕਹਹੁ ਉਪਾਇਆ ॥ (੨੫੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

Question: Dear friend (blessed souls), tell me some way,

ਜਾ ਤੇ ; ਤਰਉ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥ (੨੫੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

by which I may swim across this most difficult worldly ocean of Maya?

ਕਰਿ ਕਿਰਪਾ ; ਸਤਸੰਗਿ ਮਿਲਾਏ ॥ (੨੫੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

Answer: Unto whom Almighty showers His Mercy that being (jeev) is united with the Sat Sanggat, the True Congregation.

ਨਾਨਕ ; ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਮਾਏ ॥੭॥ (੨੫੧-੧੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Maya does not even come near (will not have an affect) that being (jeev). ||7||

ਸਲੋਕੁ ॥ (੨੫੧-੧੫)

Salok:

ਕਿਰਤ ਕਮਾਵਨ , ਸੁਭ ਅਸੁਭ ;
ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥ (੨੫੧-੧੫, ਗਉੜੀ, ਮਃ ੫)

Our deeds, good or bad; are controlled by Almighty Himself.

ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ;
ਨਾਨਕ , ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਤਿ ॥੧॥ (੨੫੧-੧੬, ਗਉੜੀ, ਮਃ ੫)

The animals and human claim's that they have perform the deeds and indulges in egotism, selfishness and conceit; Guru Nanak says, actually without the Almighty, what can anyone do? ||1||

ਪਉੜੀ ॥ (੨੫੧-੧੬)

Pauree:

ਏਕਹਿ ਆਪਿ ; ਕਰਾਵਨਹਾਰਾ ॥ (੨੫੧-੧੬, ਗਉੜੀ, ਮਃ ੫)

The One Almighty Himself is the Cause of all actions.

ਆਪਹਿ ; ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥ (੨੫੧-੧੭, ਗਉੜੀ, ਮਃ ੫)

He Himself spreads widely the returns of deeds which is either sins or noble acts.

ਇਆ ਜੁਗ ; ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ ॥ (੨੫੧-੧੭, ਗਉੜੀ, ਮਃ ੫)

In this world, beings (jeev) are attached to their respective deeds which Almighty Himself attaches them.

ਸੋ ਸੋ ਪਾਇਓ ; ਜੁ ਆਪਿ ਦਿਵਾਇਓ ॥ (੨੫੧-੧੭, ਗਉੜੀ, ਮਃ ੫)

They [Beings (jeev)] receive the returns of their deeds according to what Almighty Himself gives.

ਉਆ ਕਾ ਅੰਤੁ ; ਨ ਜਾਨੈ ਕੋਊ ॥ (੨੫੧-੧੮, ਗਉੜੀ, ਮਃ ੫)

Almighty's limits are unknown to anyone (that's because Almighty is limitless).

ਜੋ ਜੋ ਕਰੈ ; ਸੋਊ ਫੁਨਿ ਹੋਊ ॥ (੨੫੧-੧੮, ਗਉੜੀ, ਮਃ ੫)

Whatever He does becomes the reality (whatever He prefers will happen in the future).

ਏਕਹਿ ਤੇ ; ਸਗਲਾ ਬਿਸਥਾਰਾ ॥ (੨੫੧-੧੮, ਗਉੜੀ, ਮਃ ੫)

From the One Almighty, the entire expanse of the Universe emanated (creation started).

ਨਾਨਕ ; ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥੮॥ (੨੫੧-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, He Himself is the corrector of all Almighty is able to change the being's (jeevs) fate) . ||8||

ਸਲੋਕੁ ॥ (੨੫੧-੧੯)

Salok:

ਰਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ; ਕੁਸਮ ਰੰਗ , ਬਿਖ ਸੋਰ ॥ (੨੫੧-੧੯, ਗਉੜੀ, ਮਃ ੫)

Man remains engrossed in the plays of women; the tumult of his passion is like the dye of the safflower, which fades away all too soon.

ਨਾਨਕ , ਤਿਹ ਸਰਨੀ ਪਰਉ ; ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ ॥੧॥ (੨੫੧-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, seek Almighty's Sanctuary, by which the selfishness and conceit will be eradicated. ||1||

ਪਉੜੀ ॥ (੨੫੨-੧)

Pauree:

ਰੇ ਮਨ , ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ; ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥ (੨੫੨-੧, ਗਉੜੀ, ਮਃ ੫)

O mind! without Almighty, whatever you are involved in shall bind you in chains of attachment.

ਜਿਹ ਬਿਧਿ ਕਤਹੂ ਨ ਛੂਟੀਐ ; ਸਾਕਤ ਤੇਊ ਕਮਾਹਿ ॥ (੨੫੨-੧, ਗਉੜੀ, ਮਃ ੫)

The devotees of Maya (Sakat - faithless cynics) does those deeds which will never allow them to be liberated.

ਹਉ ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ;
ਤਾ ਕੋ ਭਾਰੁ ਅਫਾਰ ॥ **(ਰੱਤ ਬੋਲੋ)** (੨੫੨-੨, ਗਉੜੀ, ਮਃ ੫)

Acting in self-conceit (egotism) and selfishness, the practicers of rituals are subjected to carry the unbearable load of reincarnation cycle because all the deeds are performed with sense of creatorship.

ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ; ਤਉ ਏਊ ਕਰਮ ਬਿਕਾਰ ॥ (੨੫੨-੨, ਗਉੜੀ, ਮਃ ੫)

When there is no love for Almighty's Name (Naam), then these rituals are useless (and instead it becomes the cause of pains).

ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ ; ਮੀਠੀ ਮਾਇਆ ਰੰਗ ॥ (੨੫੨-੩, ਗਉੜੀ, ਮਃ ੫)

The rope of death binds those who are in love with the sweet taste of Maya.

ਭ੍ਰਮ ਕੇ ਮੋਹੇ ਨਹ ਬੁਝਹਿ ; ਸੋ ਪ੍ਰਭੁ ਸਦਹੂ ਸੰਗ ॥ (੨੫੨-੩, ਗਉੜੀ, ਮਃ ੫)

Those who are mislead by the illusions created by Maya, are not able to realize that Almighty is always with them.

ਲੇਖੈ ਗਣਤ ਨ ਛੂਟੀਐ ; ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਧਿ ॥ (੨੫੨-੪, ਗਉੜੀ, ਮਃ ੫)

When their accounts are deliberated, they shall not be released; just like the wall of mud cannot be washed clean (means that performing desirous deeds (Se-Kam) the intellect will be never be purified).

ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ; **('ਬੁਝਾਏ' ਭਾਰਾ ਬੋਲੋ)**
ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬੁਧਿ ॥੯॥ (੨੫੨-੪, ਗਉੜੀ, ਮਃ ੫)

One who is made to understand - Guru Nanak says, that Guru-oriented beings (jeev) obtains immaculate understanding. ||9||

ਸਲੋਕੁ ॥ (੨੫੨-੫)

Salok:

ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ; ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥ (੨੫੨-੫, ਗਉੜੀ, ਮਃ ੫)

The bonds of ignorance, attachment, etc. are broken away when the being (jeev) participates in the true congregation,

ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੈ ; ਨਾਨਕ , ਗੂੜਾ ਰੰਗੁ ॥੧॥ **(ਰੱਤੇ ਬੋਲੋ)** (੨੫੨-੫, ਗਉੜੀ, ਮਃ ੫)

Those who are imbued with the Love of the One Almighty, Guru Nanak says, take on the deep and lasting color of His Love means that they obtain the bliss of their real-self (Atma). ||1||

ਪਉੜੀ ॥ (੨੫੨-੫)

Pauree:

ਰਾਰਾ ; ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥ (੨੫੨-੬, ਗਉੜੀ, ਮਃ ੫)

Through Ra-rra alphabet Guruji says, dye this mind of yours during this lifetime in the color of Almighty's Love.

ਹਰਿ ਹਰਿ ਨਾਮੁ ; ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥ (੨੫੨-੬, ਗਉੜੀ, ਮਃ ੫)

Meditate on Almighty's Name by repeating (chant) it with your tongue.

ਰੇ ਰੇ ਦਰਗਹ ; ਕਹੈ ਨ ਕੋਊ ॥ (੨੫੨-੬, ਗਉੜੀ, ਮਃ ੫)

In the Righteous (Dharamraj) Court, no one shall speak rudely (harshly) to you.

ਆਉ ਬੈਠੁ ; ਆਦਰੁ ਸੁਭ ਦੇਊ ॥ (੨੫੨-੬, ਗਉੜੀ, ਮਃ ੫)

Everyone shall respectfully welcome you, saying, "please come, and sit down."

ਉਆ ਮਹਲੀ ; ਪਾਵਹਿ ਤੂ ਬਾਸਾ ॥ (੨੫੨-੭, ਗਉੜੀ, ਮਃ ੫)

In that Almighty's mansion, you will obtain permenant dwelling (Being (jeev) will merge into the Almighty's form).

ਜਨਮ ਮਰਨ ; ਨਹ ਹੋਇ ਬਿਨਾਸਾ ॥ (੨੫੨-੭, ਗਉੜੀ, ਮਃ ੫)

There, no birth, death, or destruction will affect you (because all the wishes and desires have vanished.

ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ; ਧੁਰਿ ਜਾ ਕੈ ॥ (੨੫੨-੭, ਗਉੜੀ, ਮਃ ੫)

One who has such pre-ordained blessings written on his forehead,

ਹਰਿ ਸੰਪੈ ; ਨਾਨਕ , ਘਰਿ ਤਾ ਕੈ ॥੧੦॥ (੨੫੨-੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, has the wealth of the Almighty within. ||10||

ਸਲੋਕੁ ॥ (੨੫੨-੮)

Salok:

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ; ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥ (੨੫੨-੮, ਗਉੜੀ, ਮਃ ੫)

Greed, falsehood, evil desire and emotional attachment entangle the blind and the foolish.

ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧ ਸਿਉ ; ਨਾਨਕ , ਮਾਇਆ ਬੰਧ ॥੧॥ (੨੫੨-੯, ਗਉੜੀ, ਮਃ ੫)

A foul odor clings to them (means that they remain indulged in fulfilling evil desires), Guru Nanak says, because they are bound by Maya||1||

ਪਉੜੀ ॥ (੨੫੨-੯)

Pauree:

ਲਲਾ ; ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ ॥ **(ਰਾੱਤੇ ਬੋਲੋ)** (੨੫੨-੯, ਗਉੜੀ, ਮਃ ੫)

Through Le-lla alphabet Guruji says, beings (jeev) are entangled in the love of evil pleasures;

ਅਹੰਬੁਧਿ ; ਮਾਇਆ ਮਦ ਮਾਤੇ ॥ **(ਮਾੱਤੇ ਬੋਲੋ)** (੨੫੨-੯, ਗਉੜੀ, ਮਃ ੫)

Due to egoistic intellect they are drunk with the wine of Maya.

ਇਆ ਮਾਇਆ ਮਹਿ ; ਜਨਮਹਿ ਮਰਨਾ ॥ (੨੫੨-੧੦, ਗਉੜੀ, ਮਃ ੫)

The indulgence in Maya, is causes a being (jeev) to entangle in the cycle of birth and death.

ਜਿਉ ਜਿਉ ਹੁਕਮੁ ; ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥ (੨੫੨-੧੦, ਗਉੜੀ, ਮਃ ੫)

However, the beings (jeevs) are subjected to perform according to the Almighty's Command.

ਕੋਊ ਊਨ ; ਨ ਕੋਊ ਪੂਰਾ ॥ (੨੫੨-੧੦, ਗਉੜੀ, ਮਃ ੫)

Neither, no one is imperfect, nor, no one is perfect,.

ਕੋਊ ਸੁਘਰੁ ; ਨ ਕੋਊ ਮੂਰਾ ॥ (੨੫੨-੧੧, ਗਉੜੀ, ਮਃ ੫)

Neither, no one is wise, nor, no one is foolish.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ; ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ (੨੫੨-੧੧, ਗਉੜੀ, ਮਃ ੫)

Wherever Almighty engages someone, there he is engaged.

ਨਾਨਕ ; ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ ॥੧੧॥ **(ਅ-ਲਿਪਨਾ ਬੋਲੋ)** (੨੫੨-੧੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Almighty is the Master who is performing within the entire creation and remains forever detached. ||11||

ਸਲੋਕੁ ॥ (੨੫੨-੧੨)

Salok:

ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ ; ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ॥ (੨੫੨-੧੨, ਗਉੜੀ, ਮਃ ੫)

My Beloved Almighty, the Sustainer of the World, the Lord of the Universe, is deep, profound and unfathomable.

ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੋ ; ਨਾਨਕ , ਬੇਪਰਵਾਹ ॥੧॥ (੨੫੨-੧੨, ਗਉੜੀ, ਮਃ ੫)

There is no other like Him; Guru Nanak says, He is care-free. ||1||

ਪਉੜੀ ॥ (੨੫੨-੧੩)

Pauree:

ਲਲਾ ; ਤਾ ਕੈ ਲਵੈ ਨ ਕੋਊ ॥ (੨੫੨-੧੩, ਗਉੜੀ, ਮਃ ੫)

Through Le-lla letter Guruji says, there is no one equal to Almighty.

ਏਕਹਿ ਆਪਿ ; ਅਵਰ ਨਹ ਹੋਊ ॥ (੨੫੨-੧੩, ਗਉੜੀ, ਮਃ ੫)

Almighty Himself is the One (from the beginning and) there shall never be any other then Him (Almighty is one from the very beginning).

ਹੋਵਨਹਾਰੁ ; ਹੋਤ ਸਦ ਆਇਆ ॥ (੨੫੨-੧੩, ਗਉੜੀ, ਮਃ ੫)

Almighty is now (present), He has been (past), and He shall always be (future).

ਉਆ ਕਾ ਅੰਤੁ ; ਨ ਕਾਹੂ ਪਾਇਆ ॥ (੨੫੨-੧੪, ਗਉੜੀ, ਮਃ ੫)

No one has ever found His end (limit) means that no one has ever known Him completely.

ਕੀਟ ਹਸਤਿ ਮਹਿ ; ਪੂਰ ਸਮਾਨੇ ॥ (੨੫੨-੧੪, ਗਉੜੀ, ਮਃ ੫)

In the ant and in the elephant, He is pervading in His complete form.

ਪ੍ਰਗਟ ਪੁਰਖ ; ਸਭ ਠਾਊ ਜਾਨੇ ॥ (੨੫੨-੧੪, ਗਉੜੀ, ਮਃ ੫)

The pervading Almighty is known by everyone everywhere.

ਜਾ ਕਉ ਦੀਨੋ ; ਹਰਿ ਰਸੁ ਅਪਨਾ ॥ (੨੫੨-੧੪, ਗਉੜੀ, ਮਃ ੫)

Onto whom Almighty has blessed, to be imbued in His Love.

ਨਾਨਕ ; ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥੧੨॥ (੨੫੨-੧੫, ਗਉੜੀ, ਮਃ ੫)

- Guru Nanak says, through a Guru, one recite Almighty’s Name. ||12||

ਸਲੋਕੁ ॥ (੨੫੨-੧੫)

Salok:

ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ; ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ ॥ (੨੫੨-੧੫, ਗਉੜੀ, ਮਃ ੫)

One who knows that Love is the method of attaining Almighty, effortlessly enjoys the Almighty's bliss.

ਨਾਨਕ , ਧਨਿ ਧਨਿ ਧੰਨਿ ਜਨ ; ਆਏ ਤੇ ਪਰਵਾਣੁ ॥੧॥ (੨੫੨-੧੬, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, blessed, blessed, blessed are these humble servants of Almighty; their coming into the world is accepted (fruitful)! ||1||

ਪਉੜੀ ॥ (੨੫੨-੧੬)

Pauree:

ਆਇਆ ਸਫਲ ; ਤਾਹੂ ਕੋ ਗਨੀਐ ॥ (੨੫੨-੧੬, ਗਉੜੀ, ਮਃ ੫)

Fruitful is the coming into the world, of those [being (jeev)] is countable

ਜਾਸੁ ਰਸਨ ; ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ ॥ (੨੫੨-੧੭, ਗਉੜੀ, ਮਃ ੫)

whose tongues enjoy the recitation of Almighty's Name and praises.

ਆਇ ਬਸਹਿ ; ਸਾਧੂ ਕੈ ਸੰਗੇ ॥ (੨੫੨-੧੭, ਗਉੜੀ, ਮਃ ੫)

They come and dwell in the sadh-sanggat [the ones who have overpowered their mind (Sadhu)];

ਅਨਦਿਨੁ ; ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ ॥ (੨੫੨-੧੭, ਗਉੜੀ, ਮਃ ੫)

night and day, they meditate on Almighty's Name (Naam) passionately without any desire .

ਆਵਤ ਸੋ ਜਨੁ ; ਨਾਮਹਿ ਰਾਤਾ ॥ (ਰਾੱਤਾ ਬੋਲੋ) (੨੫੨-੧੮, ਗਉੜੀ, ਮਃ ੫)

Blessed is the birth of those humble beings, who are attuned to Almighty's Name (Naam);

ਜਾ ਕਉ ; ਦਇਆ ਮਇਆ , ਬਿਧਾਤਾ ॥ (੨੫੨-੧੮, ਗਉੜੀ, ਮਃ ੫)

Onto whom Almighty showers His blessings mercifully.

ਏਕਹਿ ਆਵਨ ; ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥ (੨੫੨-੧੮, ਗਉੜੀ, ਮਃ ੫)

They are born only once - they will not be reincarnated again.

ਨਾਨਕ ; ਹਰਿ ਕੈ ਦਰਸਿ ਸਮਾਇਆ ॥੧੩॥ (੨੫੨-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, they are merged into the Blessed Vision of Almighty's sight (darshan). ||13||

ਸਲੋਕੁ ॥ (੨੫੨-੧੯)

Salok:

ਯਾਸੁ ਜਪਤ , ਮਨਿ ਹੋਇ ਅਨੰਦੁ ; ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥ (੨੫੨-੧੯,ਗਉੜੀ,ਮਃ ੫)

ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ; ਨਾਨਕ , ਨਾਮਿ ਸਮਾਉ ॥੧॥('ਬੁਝੈ' ਪੋਲਾ ਬੋਲੋ)

Chanting it, the mind is filled with bliss; love of materialism is eliminated, and pain, distress and desires are quenched. Guru Nanak says, immerse yourself in Almighty's Name (Naam).||1||

ਪਉੜੀ ॥ (੨੫੩-੧)

Pauree:

ਯਯਾ ; ਜਾਰਉ ਦੁਰਮਤਿ ਦੋਊ ॥ (੨੫੩-੧, ਗਉੜੀ, ਮਃ ੫)

Through Ye-yya letter Guruji says, burn away the evil-mindedness and doubt.

ਤਿਸਹਿ ਤਿਆਗਿ ; ਸੁਖ ਸਹਜੇ ਸੋਊ ॥ (੨੫੩-੧, ਗਉੜੀ, ਮਃ ੫)

Give them up, immersed in real-self (Atma) and sleep (from worldly desires) in intuitive peace.

ਯਯਾ ; ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ ॥ (੨੫੩-੨, ਗਉੜੀ, ਮਃ ੫)

Through Ye-yya letter Guruji says, go, and seek the Sanctuary of the Guru;

ਜਿਹ ਆਸਰ ; ਇਆ ਭਵਜਲੁ ਤਰਨਾ ॥ (੨੫੩-੨, ਗਉੜੀ, ਮਃ ੫)

with His support, one swims across this materialistic worldly ocean.

ਯਯਾ ; ਜਨਮਿ ਨ ਆਵੈ ਸੋਊ ॥
ਏਕ ਨਾਮ ਲੇ ; ਮਨਹਿ ਪਰੋਊ ॥ (੨੫੩-੨, ਗਉੜੀ, ਮਃ ੫)

Through Ye-yya letter Guruji says a being (jeev) will not be reborn who weaves the One Name into his heart.

ਯਯਾ , ਜਨਮੁ ਨ ਹਾਰੀਐ ; ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ॥ (੨੫੩-੩, ਗਉੜੀ, ਮਃ ੫)

Through Ye-yya letter Guruji says that this human life shall not be wasted, if one takes the Support of the Perfect Guru.

ਨਾਨਕ , ਤਿਹ ਸੁਖੁ ਪਾਇਆ ; ਜਾ ਕੈ ਹੀਅਰੈ ਏਕ ॥੧੪॥ (੨੫੩-੩, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, one whose heart is filled with the One Almighty finds peace. ||14||

ਸਲੋਕੁ ॥ (੨੫੩-੪)

Salok:

ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ; ਈਤ ਊਤ ਕੇ ਮੀਤ ॥ (੨੫੩-੪, ਗਉੜੀ, ਮਃ ੫)

The One who dwells deep within the mind and body, is the true friend here (during lifetime) and hereafter (after life).

ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ; ਨਾਨਕ , ਜਪੀਐ ਨੀਤ ॥੧॥ (੨੫੩-੪, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the Perfect Guru has taught me to chant Almighty's Name continually. ||1||

ਪਉੜੀ ॥ (੨੫੩-੫)

Pauree:

ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ ; ਜੋ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ (੨੫੩-੫, ਗਉੜੀ, ਮਃ ੫)

Night and day, remember Almighty (the true companion) who will be your Help and Support in the end.

ਇਹ ਬਿਖਿਆ ਦਿਨ ਚਾਰਿ ਛਿਅ ;
ਛਾਡਿ ਚਲਿਓ ਸਭੁ ਕੋਇ ॥ (੨੫੩-੫, ਗਉੜੀ, ਮਃ ੫)

This poison (Maya) shall last for only a few days; upon death everyone leaves leaves it behind and continue with their worldly affairs.

ਕਾ ਕੋ ; ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥ (੨੫੩-੬, ਗਉੜੀ, ਮਃ ੫)

Similarly, who is our mother, father, son and daughter?

ਗ੍ਰਿਹ ਬਨਿਤਾ ; ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ ॥ (੨੫੩-੬, ਗਉੜੀ, ਮਃ ੫)

Household, wife, and all other wordly possessions will not go along with you after death. (Means that no one is of any help in the next world.)

ਐਸੀ ਸੰਚਿ ; ਜੁ ਬਿਨਸਤ ਨਾਹੀ ॥ (੨੫੩-੬, ਗਉੜੀ, ਮਃ ੫)

So gather that wealth, which shall never perish,

ਪਤਿ ਸੇਤੀ ; ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ ॥ (੨੫੩-੭, ਗਉੜੀ, ਮਃ ੫)

Instead it will accompany you with honour, to your true home (union with Almighty) with honor.

ਸਾਧ ਸੰਗਿ ; ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ॥ (੨੫੩-੭, ਗਉੜੀ, ਮਃ ੫)

In this Dark Age of Kali Yuga, those who sing the Almighty's praises (Kirtan) in the congregation of the ones who have overpowered their mind (Sadh);

ਨਾਨਕ , ਤੇ ਤੇ ; ਬਹੁਰਿ ਨ ਆਇਆ ॥੧੫॥ (੨੫੩-੭, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, they do not have to endure reincarnation again. ||15||

ਸਲੋਕੁ ॥ (੨੫੩-੮)

Salok:

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ; ਮੁਖਿ ਙਿਆਨੀ , ਧਨਵੰਤ ॥ (੨੫੩-੮, ਗਉੜੀ, ਮਃ ੫)

He may be very handsome (beautiful), born into a highly respected family, very wise, a lead spiritual teacher, prosperous and wealthy;

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ;
ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥ (੨੫੩-੮, ਗਉੜੀ, ਮਃ ੫)

but even so, he is looked upon as a corpse, Guru Nanak says, if he does not have Love for Almighty. ||1||

ਪਉੜੀ ॥ (੨੫੩-੯)

Pauree:

ਙੰਙਾ , ਖਟੁ ਸਾਸਤ੍ਰ , ਹੋਇ ਙਿਆਤਾ ॥ (੨੫੩-੯, ਗਉੜੀ, ਮਃ ੫)

Through the Nganga letter Guruji says that one may be a scholar of the six Shaastras (Sankh, Patanjal, Niaye, Vesesak, Mimasa & Vedant)

ਪੂਰਕੁ ਕੁੰਭਕ ਰੇਚਕ ; ਕਰਮਾਤਾ ॥ (੨੫੩-੯, ਗਉੜੀ, ਮਃ ੫)

He may practice inhaling upwards through the left nostril into Era nerve (Purak), holding the breath in Sukhmana and the tenth door (Kumbhek) and exhaling through Pingula nerve into the right nostril (Rechak).

ਙਿਆਨ ਧਿਆਨ ; ਤੀਰਥ ਇਸਨਾਨੀ ॥ (੨੫੩-੧੦, ਗਉੜੀ, ਮਃ ੫)

He may create knowledge, hold concentration, go on pilgrimages to sacred shrines and take ritual cleansing baths.

ਸੋਮਪਾਕ ; ਅਪਰਸ ਉਦਿਆਨੀ ॥ (ਸੋਮ-ਪਾਕ, ਅਪੱਰਸ ਬੋਲੋ) (੨੫੩-੧੦, ਗਉੜੀ, ਮਃ ੫)

He may cook his own food, and never touch anyone else's; he may live in the wilderness like a hermit. (one may practice such difficult lifestyles)

ਰਾਮ ਨਾਮ ਸੰਗਿ ; ਮਨਿ ਨਹੀ ਹੇਤਾ ॥ (੨੫੩-੧੦, ਗਉੜੀ, ਮਃ ੫)

But if he does not enshrine the love for Almighty's Name within his heart,

ਜੋ ਕਛੁ ਕੀਨੋ ; ਸੋਊ ਅਨੇਤਾ ॥ (੨੫੩-੧੧, ਗਉੜੀ, ਮਃ ੫)

then anyhing he does is transitory means is all temporary which will accompany us upon death.

ਉਆ ਤੇ ; ਊਤਮੁ ਗਨਉ ਚੰਡਾਲਾ ॥ (੨੫੩-੧੧, ਗਉੜੀ, ਮਃ ੫)

Compared to him, an untouchable (Chandal – the one who cremates dead bodies) is even more superior,

ਨਾਨਕ , ਜਿਹ ਮਨਿ ; ਬਸਹਿ ਗੁਪਾਲਾ ॥੧੬॥ (੨੫੩-੧੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, as the Universal Sustainer (Almighty) abides in his mind. ||16||

ਸਲੋਕੁ ॥ (੨੫੩-੧੨)

Salok:

ਕੁੰਟ ਚਾਰਿ , ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ ; ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥ (੨੫੩-੧੨, ਗਉੜੀ, ਮਃ ੫)

He wanders around in the four quarters, and in the ten directions, according to his past actions and destiny.

ਸੂਖ ਦੂਖ ਮੁਕਤਿ ਜੋਨਿ ; ਨਾਨਕ , ਲਿਖਿਓ ਲੇਖ ॥੧॥ (੨੫੩-੧੨, ਗਉੜੀ, ਮਃ ੫)

Pleasure and pain, liberation and reincarnation, Guru Nanak says, come according to one's pre-ordained destiny. ||1||

ਪਵੜੀ ॥ (੨੫੩-੧੩)

Pauree:

ਕਕਾ ; ਕਾਰਨ ਕਰਤਾ ਸੋਊ ॥ (੨੫੩-੧੩, ਗਉੜੀ, ਮਃ ੫)

Through Ke-kka letter Guruji says, that Almighty is the Creator, the Cause of allcauses.

ਲਿਖਿਓ ਲੇਖੁ ; ਨ ਮੇਟਤ ਕੋਊ ॥ (੨੫੩-੧੩, ਗਉੜੀ, ਮਃ ੫)

No one can erase His pre-ordained reality.

ਨਹੀ ਹੋਤ ; ਕਛੁ ਦੋਊ ਬਾਰਾ ॥ (੨੫੩-੧੩, ਗਉੜੀ, ਮਃ ੫)

Nothing is done for a second time.

ਕਰਨੈਹਾਰੁ ; ਨ ਭੂਲਨਹਾਰਾ ॥ (੨੫੩-੧੩, ਗਉੜੀ, ਮਃ ੫)

The Creator Lord does not make mistakes.

ਕਾਹੂ ; ਪੰਥੁ ਦਿਖਾਰੈ , ਆਪੈ ॥ (੨੫੩-੧੪, ਗਉੜੀ, ਮਃ ੫)

To some, He Himself shows the Way (right path);

ਕਾਹੂ ; ਉਦਿਆਨ ਭ੍ਰਮਤ , ਪਛੁਤਾਪੈ ॥ (੨੫੩-੧੪, ਗਉੜੀ, ਮਃ ੫)

while some, He causes to wander miserably in the wilderness and regrets.

ਆਪਨ ਖੇਲੁ ; ਆਪ ਹੀ ਕੀਨੋ ॥ (੨੫੩-੧੪, ਗਉੜੀ, ਮਃ ੫)

He Himself has set His own play in motion.

ਜੋ ਜੋ ਦੀਨੋ ; ਸੁ ਨਾਨਕ ਲੀਨੋ ॥੧੭॥ (੨੫੩-੧੫, ਗਉੜੀ, ਮਃ ੫)

Whatever He gives in accordance to previous deeds, Guru Nanak says, that is what we receive. ||17||

ਸਲੋਕੁ ॥ (੨੫੩-੧੫)

Salok:

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੇ ; ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥ (੨੫੩-੧੫, ਗਉੜੀ, ਮਃ ੫)

Some people continue to consume, spend and enjoy, but the Almighty's warehouses are never exhausted;

ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ;
ਨਾਨਕ , ਨਾਹਿ ਸੁਮਾਰ ॥੧॥ (੨੫੩-੧੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says countless are those who have chanted Almighty's Name. ||1||

ਪਉੜੀ ॥ (੨੫੩-੧੬)

Pauree:

ਖਖਾ , ਖੂਨਾ ਕਛੁ ਨਹੀ ;
ਤਿਸੁ ਸੰਮ੍ਰਥ ਕੈ ਪਾਹਿ ॥ **(ਸੰਮ੍ਰੱਥ ਬੋਲੋ)** (੨੫੩-੧੬, ਗਉੜੀ, ਮਃ ੫)

Through Khe-kha letter Guruji says that the All-Capable Almighty lacks nothing;

ਜੋ ਦੇਨਾ , ਸੋ ਦੇ ਰਹਿਓ ; ਭਾਵੈ ਤਹ ਤਹ ਜਾਹਿ ॥ (੨੫੩-੧੬, ਗਉੜੀ, ਮਃ ੫)

whatever one deserves, Almighty continues to give; nothing more then one deserves can be obtained although one can go anywhere one pleases.

ਖਰਚੁ ਖਜਾਨਾ ਨਾਮ ਧਨੁ ; ਇਆ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥ (੨੫੩-੧੭, ਗਉੜੀ, ਮਃ ੫)

The wealth of Almighty's Name (Naam), is the treasure to spend; it is the capital of His devotees to liberate.

ਖਿਮਾ ਗਰੀਬੀ ਅਨਦ ਸਹਜ ; ਜਪਤ ਰਹਹਿ ਗੁਣਤਾਸ ॥ (੨੫੩-੧੭, ਗਉੜੀ, ਮਃ ੫)

With forgiveness, humbleness, bliss and knowledge, they continue to meditate on Almighty, the Treasure of virtues.

ਖੇਲਹਿ ਬਿਗਸਹਿ ਅਨਦ ਸਿਉ ; ਜਾ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ॥ (੨੫੩-੧੮, ਗਉੜੀ, ਮਃ ੫)

One recites in bliss (play happily) and blossom forth with Almighty’s praises, unto whom Almighty shows His Mercy.

ਸਦੀਵ ਗਨੀਵ ਸੁਹਾਵਨੇ ; ਰਾਮ ਨਾਮ ਗ੍ਰਿਹਿ ਮਾਲ ॥ (੨੫੩-੧੮, ਗਉੜੀ, ਮਃ ੫)

They are forever (during and after life) wealthy with virtues and beauty (praiseful) who have the wealth of Almighty's Name within their mind (home).

ਖੇਦੁ ਨ ਦੂਖੁ , ਨ ਡਾਨੁ ਤਿਹ ; ਜਾ ਕਉ ਨਦਰਿ ਕਰੀ ॥ (੨੫੩-੧੯, ਗਉੜੀ, ਮਃ ੫)

Those who are blessed with Almighty's Glance of Grace do not suffer any torture, pain and punishment.

ਨਾਨਕ , ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ; ਪੂਰੀ ਤਿਨਾ ਪਰੀ ॥੧੮॥ (੨੫੩-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, those who are pleasing to Almighty, become perfectly successful. ||18||

ਸਲੋਕੁ ॥ (੨੫੪-੧)

Salok:

ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ; ਸਰਪਰ ਚਲਨੋ ਲੋਗ ॥ (੨੫੪-੧, ਗਉੜੀ, ਮਃ ੫)

See, that even by counting and measuring in their minds, people must surely depart in the end.

ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ; ਨਾਨਕ , ਨਾਮ ਅਰੋਗ ॥੧॥ (੨੫੪-੧, ਗਉੜੀ, ਮਃ ੫)

Hopes and desires for temporary worldly possessions are eradicated for the Gurmukhs (Guru-oriented); Guru Nanak says, by reciting Almighty’s Name their ignorance is dispelled. ||1||

ਪਉੜੀ ॥ (੨੫੪-੨)

Pauree:

ਗਗਾ , ਗੋਬਿਦ ਗੁਣ ਰਵਹੁ ; ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤ ॥ (੨੫੪-੨, ਗਉੜੀ, ਮਃ ੫)

Through Ge-gga letter Guruji says, utter the Glorious Praises of the Almighty who is the Lord of the Universe with each and every breath; recite His Name all the time.

ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ; ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤ ॥ (੨੫੪-੨, ਗਉੜੀ, ਮਃ ੫)

How can you rely on the body? Do not delay, my friend as death can conquer us anytime;

ਨਹ ਬਾਰਿਕ , ਨਹ ਜੋਬਨੈ ; ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥ (੨੫੪-੩, ਗਉੜੀ, ਮਃ ੫)

Neither in childhood, nor in youth, nor in old age, there is nothing to stand in Death's way means that age factor is irrelevant.

ਓਹ ਬੇਰਾ ਨਹ ਬੂਝੀਐ ; ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥ (੨੫੪-੩, ਗਉੜੀ, ਮਃ ੫)

That time is not known, when the noose of Death shall come and befall you.

ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ ਪੇਖਿ ; ਰਹਨੁ ਨਹੀ ਇਹ ਠਾਇ ॥ (੨੫੪-੪, ਗਉੜੀ, ਮਃ ੫)

See, that even spiritual scholars, focused ones, and those who are intelligent shall not stay in this place (materialistic world) forever.

ਛਾਡਿ ਛਾਡਿ ਸਗਲੀ ਗਈ ; ਮੂੜ ਤਹਾ ਲਪਟਾਹਿ ॥ (੨੫੪-੪, ਗਉੜੀ, ਮਃ ੫)

Only the fool clings to this materialistic world, which everyone else has abandoned and left behind.

ਗੁਰਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ; ਜਾਹੂ ਮਸਤਕਿ ਭਾਗ ॥ (੨੫੪-੫, ਗਉੜੀ, ਮਃ ੫)

By Guru's Grace, one who has such good destiny written on his forehead remembers Almighty.

ਨਾਨਕ , ਆਏ ਸਫਲ ਤੇ ; ਜਾ ਕਉ ਪ੍ਰਿਅਹਿ ਸੁਹਾਗ ॥੧੯॥ (੨੫੪-੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, blessed and fruitful is the coming of those who obtain the bliss from their Beloved Almighty. ||19||

ਸਲੋਕੁ ॥ (੨੫੪-੬)

Salok:

ਘੋਖੇ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭ ; ਆਨ ਨ ਕਥਤਉ ਕੋਇ ॥ (੨੫੪-੬, ਗਉੜੀ, ਮਃ ੫)

I have searched all the Shaastras and the Vedas, and they say nothing except this:

ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ; ਨਾਨਕ , ਏਕੈ ਸੋਇ ॥੧॥ (੨੫੪-੬, ਗਉੜੀ, ਮਃ ੫)

"In the beginning, throughout the ages, now and forevermore, Guru Nanak says, the One Almighty alone exists."||1||

ਪਉੜੀ ॥ (੨੫੪-੭)

Pauree:

ਘਘਾ , ਘਾਲਹੁ ਮਨਹਿ ਏਹ ; ਬਿਨੁ ਹਰਿ ਦੂਸਰ ਨਾਹਿ ॥ (੨੫੪-੭, ਗਉੜੀ, ਮਃ ੫)

Through Ghe-gga letter Guruji says, put this into your mind, that there is no one except Almighty who prevails within the entire creation.

ਨਹ ਹੋਆ ਨਹ ਹੋਵਨਾ ; ਜਤ ਕਤ ਓਹੀ ਸਮਾਹਿ ॥ (੨੫੪-੭, ਗਉੜੀ, ਮਃ ੫)

There never was, and there never shall be any other then Almighty who is pervading everywhere.

ਘੂਲਹਿ ਤਉ ਮਨ ; ਜਉ ਆਵਹਿ ਸਰਨਾ ॥ (੨੫੪-੮, ਗਉੜੀ, ਮਃ ੫)

O mind! You shall only be liberated if you come to Almighty's Sanctuary.

ਨਾਮ ਤਤੁ , ਕਲਿ ਮਹਿ ; ਪੁਨਹਚਰਨਾ ॥('ਪੁਨਹ-ਚਰਨਾ' ਬੋਲੋ) (੨੫੪-੮, ਗਉੜੀ, ਮਃ ੫)

In this Dark Age of Kali Yuga, only Almighty's Name (Naam), is the remedy for sins. (Punah-charna is a method adopted for cleansing sins)

ਘਾਲਿ ਘਾਲਿ ; ਅਨਿਕ ਪਛੁਤਾਵਹਿ ॥ (੨੫੪-੮, ਗਉੜੀ, ਮਃ ੫)

So many performs various ritualistic deeds to escape form the cycle of reincarnation , but they come to regret and repent in the end because of their unfulfilled wish.

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ; ਕਹਾ ਥਿਤਿ ਪਾਵਹਿ ॥ (੨੫੪-੯, ਗਉੜੀ, ਮਃ ੫)

Without Almighty's meditation, how can they find stability(from the cycle of birth and death)?

ਘੋਲਿ ਮਹਾ ਰਸੁ ; ਅੰਮ੍ਰਿਤੁ ਤਿਹ ਪੀਆ ॥ (੨੫੪-੯, ਗਉੜੀ, ਮਃ ੫)

They alone drink the supreme essence made from mixture of Almighty's Name and Guru's Hymn (Gurbani) which becomes Nectar,

ਨਾਨਕ ; ਹਰਿ ਗੁਰਿ ਜਾ ਕਉ ਦੀਆ ॥੨੦॥ (੨੫੪-੧੦, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, unto whom, Almighty in form of a Guru, gives it. ||20||

ਸਲੋਕੁ ॥ (੨੫੪-੧੦)

Salok:

ਙਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ;
ਨਹ ਬਢਨ ਘਟਨ , ਤਿਲੁ ਸਾਰ ॥ (੨੫੪-੧੦, ਗਉੜੀ, ਮਃ ੫)

Almighty has counted all the days and the breaths, and placed them in people's destiny; they do not increase or decrease even a bit.

ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ; ਨਾਨਕ , ਤੇਊ ਗਵਾਰ ॥੧॥ (੨੫੪-੧੧, ਗਉੜੀ, ਮਃ ੫)

Those who are influenced by doubt and desires to live longer, Guru Nanak says, they are fools. ||1||

ਪਉੜੀ ॥ (੨੫੪-੧੧)

Pauree:

ਙੰਙਾ , ਙ੍ਰਾਸੈ ਕਾਲੁ ਤਿਹ ; ਜੋ ਸਾਕਤ ਪ੍ਰਭਿ ਕੀਨ ॥ (੨੫੪-੧੧, ਗਉੜੀ, ਮਃ ੫)

Through Ngan-gga letter Guruji says that death seizes those whom Almighty has made into devotees of maya (Sakat-faithless cynics).

ਅਨਿਕ ਜੋਨਿ ਜਨਮਹਿ ਮਰਹਿ ; ਆਤਮ ਰਾਮੁ ਨ ਚੀਨ ॥ (੨੫੪-੧੨, ਗਉੜੀ, ਮਃ ੫)

They are born and they die, enduring countless incarnations; they do not realize Almighty, the Supreme Soul.

ਙਿਆਨ ਧਿਆਨ ; ਤਾਹੂ ਕਉ ਆਏ ॥ (੨੫੪-੧੨, ਗਉੜੀ, ਮਃ ੫)

They alone find spiritual wisdom and meditation;

ਕਰਿ ਕਿਰਪਾ ; ਜਿਹ ਆਪਿ ਦਿਵਾਏ ॥ (੨੫੪-੧੨, ਗਉੜੀ, ਮਃ ੫)

who Almighty blesses with His Mercy through a Guru;

ਙਣਤੀ ਙਣੀ ; ਨਹੀ ਕੋਊ ਛੂਟੈ ॥ (੨੫੪-੧੩, ਗਉੜੀ, ਮਃ ੫)

no one is liberated by counting and calculating the past and present deeds (karma), because;

ਕਾਚੀ ਗਾਗਰਿ ; ਸਰਪਰ ਫੂਟੈ ॥ (੨੫੪-੧੩, ਗਉੜੀ, ਮਃ ੫)

this body is just like a vessel of uncooked clay which will never be clean and definitely will break.

ਸੋ ਜੀਵਤ ; ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥ (੨੫੪-੧੩, ਗਉੜੀ, ਮਃ ੫)

They alone live; who, while alive, recite Almighty’s Name who is the form of life.

ਪ੍ਰਗਟ ਭਏ ; ਨਾਨਕ , ਨਹ ਛਪਿਆ ॥੨੧॥ (੨੫੪-੧੪, ਗਉੜੀ, ਮਃ ੫)

They are wellknown , Guru Nanak says, because their glory cannot remain hidden. ||21||

ਸਲੋਕੁ ॥ (੨੫੪-੧੪)

Salok:

ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰਬਿੰਦ ; ਊਧ ਕਵਲ ਬਿਗਸਾਂਤ ॥ (੨੫੪-੧੪, ਗਉੜੀ, ਮਃ ੫)

The ones who have remembered Almighty within their memory (Chit), their heart-like lotus flower which was facing down (towards Maya) have blossom forth towards Almighty.

ਪ੍ਰਗਟ ਭਏ ਆਪਹਿ ਗੋੁਬਿੰਦ ; ਨਾਨਕ ਸੰਤ ਮਤਾਂਤ ॥੧॥ (੨੫੪-੧੫, ਗਉੜੀ, ਮਃ ੫)

The Lord of the Universe Himself becomes manifest, Guru Nanak says, through the Teachings of the Guru. ||1||

ਪਉੜੀ ॥ (੨੫੪-੧੫)

Pauree:

ਚਚਾ ; ਚਰਨ ਕਮਲ ਗੁਰ ਲਾਗਾ ॥
ਧਨਿ ਧਨਿ ਉਆ ਦਿਨ ; ਸੰਜੋਗ ਸਭਾਗਾ ॥ (੨੫੪-੧੫, ਗਉੜੀ, ਮਃ ੫)

Through Che-cha letter Guruji says the diciple (Sikh) who is attached to Guru's Lotus Feet, great is the diciple and the day, when such auspicious union (Sikh and Guru) took place.

ਚਾਰਿ ਕੁੰਟ ; ਦਹ ਦਿਸਿ ਭ੍ਰਮਿ ਆਇਓ ॥ (੨੫੪-੧੬, ਗਉੜੀ, ਮਃ ੫)

After wandering around in the four quarters and the ten directions,

ਭਈ ਕ੍ਰਿਪਾ ; ਤਬ ਦਰਸਨੁ ਪਾਇਓ ॥ (੨੫੪-੧੬, ਗਉੜੀ, ਮਃ ੫)

When Guru showered His Mercy on me, only then I obtained the sight (glimpse) of Almighty.

ਚਾਰ ਬਿਚਾਰ ; ਬਿਨਸਿਓ ਸਭ ਦੂਆ ॥ (੨੫੪-੧੬, ਗਉੜੀ, ਮਃ ੫)

By contemplating on the divine knowledge, all the doubt (of creation is different from creator) is destroyed.

ਸਾਧਸੰਗਿ ; ਮਨੁ ਨਿਰਮਲ ਹੂਆ ॥ (੨੫੪-੧੭, ਗਉੜੀ, ਮਃ ੫)

In the holy Saadh Sanggat, the mind becomes pure (from the dirt of lust, anger, greed, attachment and ego);

ਚਿੰਤ ਬਿਸਾਰੀ ; ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥ (੨੫੪-੧੭, ਗਉੜੀ, ਮਃ ੫)

then anxieties are abandoned and Almighty alone is seen,

ਨਾਨਕ , ਗਿਆਨ ਅੰਜਨੁ ; ਜਿਹ ਨੇਤ੍ਰਾ ॥੨੨॥ (੨੫੪-੧੭, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, and their eyes (intellect) are anointed with the ointment of spiritual wisdom. ||22||

ਸਲੋਕੁ ॥ (੨੫੪-੧੮)

Salok:

ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ; ਛੰਤ ਗੋਬਿਦ ਗੁਨ ਗਾਇ ॥ (੨੫੪-੧੮, ਗਉੜੀ, ਮਃ ੫)

The heart is cooled and soothed, and the mind is at peace, chanting and singing the Glorious Praises of the Lord of the Universe.

ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ; ਨਾਨਕ , ਦਾਸ ਦਸਾਇ ॥੧॥ (੨੫੪-੧੮, ਗਉੜੀ, ਮਃ ੫)

Shower such Mercy, O Almighty, Guru Nanak says, that I may become the slave of Your slaves. ||1||

ਪਉੜੀ ॥ (੨੫੪-੧੯)

Pauree:

ਛਛਾ ; ਛੋਹਰੇ ਦਾਸ ਤੁਮਾਰੇ ॥ (੨੫੪-੧੯, ਗਉੜੀ, ਮਃ ੫)

Through Che-chaa letter Guruji says, I am Your child servant.

ਦਾਸ ਦਾਸਨ ਕੇ ; ਪਾਨੀਹਾਰੇ ॥ (੨੫੪-੧੯, ਗਉੜੀ, ਮਃ ੫)

I am the water-carrier of the slave of Your slaves.

ਛਛਾ ; ਛਾਰੁ ਹੋਤ ਤੇਰੇ ਸੰਤਾ ॥ (੨੫੪-੧੯, ਗਉੜੀ, ਮਃ ੫)

Through Che-chaa letter Guruji says, the servants who becomes the dust under the feet of Your Saints,

ਅਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ; ਭਗਵੰਤਾ ॥ (੨੫੫-੧, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, You showers those with Your Mercy, O Lord Almighty!

ਛਾਡਿ ਸਿਆਨਪ ; ਬਹੁ ਚਤੁਰਾਈ ॥ (੨੫੫-੧, ਗਉੜੀ, ਮਃ ੫)

The ones who have abandoned the cleverness of the mind and and scheming of the speech,

ਸੰਤਨ ਕੀ ; ਮਨ , ਟੇਕ ਟਿਕਾਈ ॥ (੨੫੫-੧, ਗਉੜੀ, ਮਃ ੫)

and I have embraced the support of the Guru within the mind.

ਛਾਰੁ ਕੀ ਪੁਤਰੀ ; ਪਰਮ ਗਤਿ ਪਾਈ ॥ (੨੫੫-੨, ਗਉੜੀ, ਮਃ ੫)

While living in a puppet of ashes means the physical body they have attained the supreme status,

ਨਾਨਕ , ਜਾ ਕਉ ; ਸੰਤ ਸਹਾਈ ॥੨੩॥ (੨੫੫-੨, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, that if the being (jeev) has the help and support of the Guru. ||23||

ਸਲੋਕੁ ॥ (੨੫੫-੨)

Salok:

ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੋ ; ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥ (੨੫੫-੨, ਗਉੜੀ, ਮਃ ੫)

While exercising vested power one practices oppression and tyranny, delightfully puffs himself up in ego; he fulfills his evil desires in this perishable body.

ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ; ਨਾਨਕ , ਨਾਮ ਛੁਟਾਰ ॥੧॥ (੨੫੫-੩, ਗਉੜੀ, ਮਃ ੫)

He is bound by his egotistical intellect; Guru Nanak says, salvation will come only through the Almighty's Name (Naam). ||1||

ਪਉੜੀ ॥ (੨੫੫-੩)

Pauree:

ਜਜਾ ; ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ ॥ (੨੫੫-੩, ਗਉੜੀ, ਮਃ ੫)

Through Je-jja letter Guruji says, when someone, in his ego, believes that he has become something,

ਬਾਧਿਓ ; ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ ॥ (੨੫੫-੪, ਗਉੜੀ, ਮਃ ੫)

he is caught in his ego just like a parrot in a trap holds to the trap rope firmly with the fear of drowning after twisting down to a bowl of water, abandoning the rope will release the parrot but the parrot refusses therefore the parrot spends entire life in a cage.

ਜਉ ਜਾਨੈ ; ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥ (੨੫੫-੪, ਗਉੜੀ, ਮਃ ੫)

When one believes, in his ego, that he is a Bhagat (devotee) and possesses ultimate knowledge,

ਆਗੈ ; ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥ (੨੫੫-੪, ਗਉੜੀ, ਮਃ ੫)

then, in the world hereafter, , even an iota of his lifetime meditation and knowledge will not be accepted or taken into account by the Master of the Universe (Almighty).

ਜਉ ਜਾਨੈ ; ਮੈ ਕਥਨੀ ਕਰਤਾ ॥ (੨੫੫-੫, ਗਉੜੀ, ਮਃ ੫)

When one believes himself to be a preacher,

ਬਿਆਪਾਰੀ ; ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥ (੨੫੫-੫, ਗਉੜੀ, ਮਃ ੫)

he is merely a trader (peddler) wandering over the earth doing his business.

ਸਾਧਸੰਗਿ ; ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥ (੨੫੫-੫, ਗਉੜੀ, ਮਃ ੫)

But one who conquers his ego in the holy congregation (Saadh Sanggat),

ਨਾਨਕ , ਤਾ ਕਉ ; ਮਿਲੇ ਮੁਰਾਰੀ ॥੨੪॥ (੨੫੫-੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, that being (jeev) meets Almighty. ||24||

ਸਲੋਕੁ ॥ (੨੫੫-੬)

Salok:

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ; ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥ (੨੫੫-੬, ਗਉੜੀ, ਮਃ ੫)

Rise early in the morning, and chant Almighty's Name (Naam); worship and adore the Almighty, night and day.

ਕਾਰ੍ਹਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ; ਨਾਨਕ , ਮਿਟੈ ਉਪਾਧਿ ॥੧॥ (੨੫੫-੬, ਗਉੜੀ, ਮਃ ੫)

Anxiety shall not afflict you, Guru Nanak says, and your misfortune (ego) shall be eradicated. ||1||

ਪਉੜੀ ॥ (੨੫੫-੭)

Pauree:

ਝਝਾ ; ਝੂਰਨੁ ਮਿਟੈ ਤੁਮਾਰੋ ॥ (੨੫੫-੭, ਗਉੜੀ, ਮਃ ੫)

Through Jhe-jja letter Guruji says, your sorrows shall be eradicated,

ਰਾਮ ਨਾਮ ਸਿਉ ; ਕਰਿ ਬਿਉਹਾਰੋ ॥ (੨੫੫-੭, ਗਉੜੀ, ਮਃ ੫)

when you trade with Almighty's Name (means recite Almighty's Name).

ਝੂਰਤ ਝੂਰਤ ; ਸਾਕਤ ਮੂਆ ॥ (੨੫੫-੮, ਗਉੜੀ, ਮਃ ੫)

The devotee of Maya (Sakat-faithless cynic) dies in sorrow and pain;

ਜਾ ਕੈ ਰਿਦੈ ; ਹੋਤ ਭਾਉ ਬੀਆ ॥ (੨੫੫-੮, ਗਉੜੀ, ਮਃ ੫)

his heart is filled with the love of materialism.

ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ; ਤੇਰੇ ਮਨੂਆ ॥ (੨੫੫-੮, ਗਉੜੀ, ਮਃ ੫)

Your evil deeds and sins shall fall away, O my mind,

ਅੰਮ੍ਰਿਤ ਕਥਾ ; ਸੰਤ ਸੰਗਿ ਸੁਨੂਆ ॥ (੨੫੫-੮, ਗਉੜੀ, ਮਃ ੫)

listening to the ambrosial speech in the holy congregation (Saadh Sanggat).

ਝਰਹਿ ; ਕਾਮ ਕ੍ਰੋਧ ਦ੍ਰੁਸਟਾਈ ॥ (੨੫੫-੯, ਗਉੜੀ, ਮਃ ੫)

Lust, anger and wickedness fall away (removed),

ਨਾਨਕ , ਜਾ ਕਉ ; ਕ੍ਰਿਪਾ ਗੁਸਾਈ ॥੨੫॥ (੨੫੫-੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, from those who are blessed by the Mercy of the Master (Almighty) of the World. ||25||

ਸਲੋਕੁ ॥ (੨੫੫-੯)

Salok:

ਞਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ; ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤ ॥ (੨੫੫-੯, ਗਉੜੀ, ਮਃ ੫)

You may initiate various methods to live forever, but finally you still cannot remain here, my friend.

ਜੀਵਤ ਰਹਹੁ , ਹਰਿ ਹਰਿ ਭਜਹੁ ;
ਨਾਨਕ , ਨਾਮ ਪਰੀਤਿ ॥੧॥ (੨੫੫-੧੦, ਗਉੜੀ, ਮਃ ੫)

However you shall live forevermore (a meaningful and fruitful life), Guru Nanak says, if you recite Almighty's Name (Naam) with love||1||

ਪਵੜੀ ॥ (੨੫੫-੧੦)

Pauree:

ਞੰਞਾ , ਞਾਣਹੁ ਦ੍ਰਿੜੁ ਸਹੀ ; ਬਿਨਸਿ ਜਾਤ ਏਹ ਹੇਤ ॥ (੨੫੫-੧੧, ਗਉੜੀ, ਮਃ ੫)

Through Nyen-yya letter Guruji says, know this as absolutely correct (truth), that that the love for worldly possessions and family will definitely come to an end (means this love is not everlasting).

ਗਣਤੀ ਗਣਉ ਨ ਗਣਿ ਸਕਉ ; ਊਠਿ ਸਿਧਾਰੇ ਕੇਤ ॥ (੨੫੫-੧੧, ਗਉੜੀ, ਮਃ ੫)

If I would attempt to count the number of people who have departed from this world leaving behind the worldly possessions and family, the exact number cannot be determined (means countless abandoned everything, when they depart to the next world.

ਵੇ ਪੇਖਉ , ਸੋ ਬਿਨਸਤਉ ; ਕਾ ਸਿਉ ਕਰੀਐ ਸੰਗੁ ॥ (‘ਬਿਨਸ-ਤਉ’ ਬੋਲੋ) (੨੫੫-੧੧, ਗਉੜੀ, ਮਃ ੫)

Whoever I see shall perish; with whom should I make a companion?

ਵਾਣਹੁ ਇਆ ਬਿਧਿ , ਸਹੀ ਚਿਤ ; ਝੂਠਉ , ਮਾਇਆ ਰੰਗੁ ॥ (੨੫੫-੧੨, ਗਉੜੀ, ਮਃ ੫)

Know this as true, in your consciousness undoubtfully, that the love (attraction) of Maya is false.

ਵਾਣਤ ਸੋਈ , ਸੰਤੁ ਸੁਇ ; ਭ੍ਰਮ ਤੇ , ਕੀ ਚਿਤ ਭਿੰਨ ॥ (੨੫੫-੧੨, ਗਉੜੀ, ਮਃ ੫)

The fact that Maya is merely a delusion is only known to those whose mind is free from illusion (Bhram) and he alone is a true saint as well.

ਅੰਧ ਕੂਪ ਤੇ ਤਿਹ ਕਢਹੁ ; ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ ॥ (੨੫੫-੧੩, ਗਉੜੀ, ਮਃ ੫)

He is lifted up and out of the deep dark pit of worldly attachment, unto whom Almighty is totally pleased.

ਵਾ ਕੈ ਹਾਥਿ ਸਮਰਥ ; ਤੇ ਕਾਰਨ ਕਰਨੈ ਜੋਗ ॥ (੨੫੫-੧੩, ਗਉੜੀ, ਮਃ ੫)

Almighty has the capability to perform everything as He is the sole Creator and the Cause of all causes.

ਨਾਨਕ , ਤਿਹ ਉਸਤਤਿ ਕਰਉ ; ਵਾਹੂ ਕੀਓ ਸੰਜੋਗ ॥੨੬॥ (੨੫੫-੧੪, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, praise the One Almighty, who joins us to Himself. ||26||

ਸਲੋਕੁ ॥ (੨੫੫-੧੪)

Salok:

ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ; ਸਾਧ ਸੇਵ ਸੁਖੁ ਪਾਇ ॥ (੨੫੫-੧੪, ਗਉੜੀ, ਮਃ ੫)

The bondage of birth and death is broken, and happiness is obtained, by serving the Guru.

ਨਾਨਕ , ਮਨਹੁ ਨ ਬੀਸਰੈ ; ਗੁਣ ਨਿਧਿ ਗੋਬਿਦ ਰਾਇ ॥੧॥ (੨੫੫-੧੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, may I never forget from my mind, the Treasure of Virtues, the Sovereign Lord of the Universe. ||1||

ਪਉੜੀ ॥ (੨੫੫-੧੫)

Pauree:

ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ; ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਇ ॥ (੨੫੫-੧੫, ਗਉੜੀ, ਮਃ ੫)

Serve the One Almighty; no one returns empty-handed from Him;

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ ਬਸੈ ; ਜੋ ਚਾਹਹੁ ਸੋ ਹੋਇ ॥ (੨੫੫-੧੬, ਗਉੜੀ, ਮਃ ੫)

when Almighty abides within the mind, body, mouth and heart, then all wishes will be fulfilled.

ਟਹਲ ਮਹਲ ਤਾ ਕਉ ਮਿਲੈ ; ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥ (੨੫੫-੧੬, ਗਉੜੀ, ਮਃ ੫)

He alone obtains Almighty's service, and the Mansion of His Presence, unto whom the Satguru is compassionate (merciful).

ਸਾਧੂ ਸੰਗਤਿ ਤਉ ਬਸੈ ; ਜਉ ਆਪਨ ਹੋਹਿ ਦਇਆਲ ॥ (੨੫੫-੧੭, ਗਉੜੀ, ਮਃ ੫)

One joins the holy congregation (Saadh Sanggat), only when Almighty Himself becomes Merciful.

ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨ ; ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ ॥ (੨੫੫-੧੭, ਗਉੜੀ, ਮਃ ੫)

I have searched and searched, roaming across so many places while performing ritualistic practices, and finally concluded (realised) that without the Almighty's Name, there is no peace.

ਟਲਹਿ ਜਾਮ ਕੇ ਦੂਤ ਤਿਹ ; ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ ॥ (੨੫੫-੧੮, ਗਉੜੀ, ਮਃ ੫)

The Messenger of Death retreats from those who dwell in the holy congregation (Saadh Sanggat).

ਬਾਰਿ ਬਾਰਿ ਜਾਉ ; ਸੰਤ ਸਦਕੇ ॥ (੨੫੫-੧੮, ਗਉੜੀ, ਮਃ ੫)

Again and again, I am forever devoted to the Guru.

ਨਾਨਕ ; ਪਾਪ ਬਿਨਾਸੇ ਕਦਿ ਕੇ ॥੨੭॥ (੨੫੫-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, my sins accumulated from various births have been eradicated. ||27||

ਸਲੋਕੁ ॥ (੨੫੫-੧੯)

Salok:

ਠਾਕ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ; ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ ॥ (੨੫੫-੧੯, ਗਉੜੀ, ਮਃ ੫)

That being (jeev) meet with no obstacles at Almighty's Door with whom Almighty is thoroughly pleased,

ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੇ ਕਰੇ ; ਨਾਨਕ , ਤੇ ਧਨਿ ਧੰਨਿ ॥੧॥ (੨੫੫-੧੯, ਗਉੜੀ, ਮਃ ੫)

Those humble beings whom Almighty has made His own, Guru Nanak says, are blessed, so very blessed. ||1||

ਪਉੜੀ ॥ (੨੫੬-੧)

Pauree:

ਠਠਾ ; ਮਨੂਆ ਠਾਹਹਿ ਨਾਹੀ ॥
ਜੋ ਸਗਲ ਤਿਆਗਿ ; ਏਕਹਿ ਲਪਟਾਹੀ ॥ (੨੫੬-੧, ਗਉੜੀ, ਮਃ ੫)

Through The-tha letter Guruji says that those who have abandoned all desires and associared to the One Almighty alone, do not cause dejection to anyone's mind.

ਠਹਕਿ ਠਹਕਿ ; ਮਾਇਆ ਸੰਗਿ ਮੂਏ ॥ (੨੫੬-੨, ਗਉੜੀ, ਮਃ ੫)

Those who are totally immersed and preoccupied in Maya are dead (from the spiritual life perspective);

ਉਆ ਕੈ ; ਕੁਸਲ ਨ ਕਤਹੂ ਹੂਏ ॥ (੨੫੬-੨, ਗਉੜੀ, ਮਃ ੫)

their minds never finds happiness anywhere as they are attached to the physical and not to the source of life within (Almighty).

ਠਾਂਢਿ ਪਰੀ ; ਸੰਤਹ ਸੰਗਿ ਬਸਿਆ ॥ (੨੫੬-੨, ਗਉੜੀ, ਮਃ ੫)

One who dwells in the holy congregation (Saadh Sanggat) finds great peace;

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ; ਤਹਾ ਜੀਅ ਰਸਿਆ ॥ (੨੫੬-੩, ਗਉੜੀ, ਮਃ ੫)

There, the Ambrosial Nectar of Almighty’s Name (Naam) becomes sweet to his soul.

ਠਾਕੁਰ ਅਪੁਨੇ ; ਜੋ ਜਨੁ ਭਾਇਆ ॥ (੨੫੬-੩, ਗਉੜੀ, ਮਃ ੫)

That humble being, who is pleasing to his Master

ਨਾਨਕ ; ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥੨੮॥ (੨੫੬-੩, ਗਉੜੀ, ਮਃ ੫)

- Guru Nanak says, his mind is cooled and soothed. ||28||

ਸਲੋਕੁ ॥ (੨੫੬-੪)

Salok:

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ; ਸਰਬ ਕਲਾ ਸਮਰਥ ॥ (੨੫੬-੪, ਗਉੜੀ, ਮਃ ੫)

I bow down, and fall to the ground in humble adoration (prostrate), countless times, to the All-Capable Almighty, who possesses all powers.

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ; ਨਾਨਕ , ਦੇ ਕਰਿ ਹਥ ॥੧॥ (੨੫੬-੪, ਗਉੜੀ, ਮ: ੫)

Please protect me, and save me from wandering, Almighty, Guru Nanak Dev Ji says, by extending Your hand means reaching out personally and save the world. ||1||

ਪਉੜੀ ॥ (੨੫੬-੫)

Pauree:

ਡਡਾ , ਡੇਰਾ ਇਹੁ ਨਹੀ ; ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ ॥ (੨੫੬-੫, ਗਉੜੀ, ਮ: ੫)

Through De-dda alphabet Guruji says that, this is not your true lodging; recognize that your true lodging is Almighty.

ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੋ ; ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ ॥ (੨੫੬-੫, ਗਉੜੀ, ਮ: ੫)

Therefore strive to recognize the true (permanent) place, through understanding (recognising) the Guru's Hymn (Gurbani).

ਇਆ ਡੇਰਾ ਕਉ ; ਸ੍ਰਮੁ ਕਰਿ ਘਾਲੈ ॥ (੨੫੬-੬, ਗਉੜੀ, ਮ: ੫)

This lodging, here, is established by hard work,

ਜਾ ਕਾ ; ਤਸੂ ਨਹੀ ਸੰਗਿ ਚਾਲੈ ॥ (੨੫੬-੬, ਗਉੜੀ, ਮ: ੫)

but not even an iota of this worldly possession shall go there with you.

ਉਆ ਡੇਰਾ ਕੀ ; ਸੋ ਮਿਤਿ ਜਾਨੈ ॥ (੨੫੬-੬, ਗਉੜੀ, ਮ: ੫)

The practice of that place beyond is known only to those,

ਜਾ ਕਉ ; ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ ॥ (੨੫੬-੭, ਗਉੜੀ, ਮ: ੫)

upon whom the Perfect Lord Almighty casts His Glance of Grace.

ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ; ਸਾਧਸੰਗ ਪਾਇਆ ॥ (੨੫੬-੭, ਗਉੜੀ, ਮ: ੫)

That permanent and true place is obtained through the holy congregation (Saadh Sanggat);

ਨਾਨਕ , ਤੇ ਜਨ ; ਨਹ ਡੋਲਾਇਆ ॥੨੯॥ (੨੫੬-੭, ਗਉੜੀ, ਮ: ੫)

Guru Nanak says, those humble beings do not waiver or wander. ||29||

ਸਲੋਕੁ ॥ (੨੫੬-੮)

Salok:

ਢਾਹਨ ਲਾਗੇ ਧਰਮਰਾਇ ; ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ ॥ (੨੫੬-੮, ਗਉੜੀ, ਮਃ ੫)

When the Righteous Judge's (Dharamraj) messengers (angel of death) begin to destroy this body, no one can place any obstacle in His Way.

ਨਾਨਕ , ਉਬਰੇ ਜਪਿ ਹਰੀ ; ਸਾਧਸੰਗਿ ਸਨਬੰਧ ॥੧॥ (੨੫੬-੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, those who join the holy congregation (Saadh Sanggat) and meditate on the Almighty are saved. ||1||

ਪਉੜੀ ॥ (੨੫੬-੯)

Pauree:

ਢਢਾ , ਢੂਢਤ ਕਹ ਫਿਰਹੁ ; ਢੂਢਨੁ ਇਆ ਮਨ ਮਾਹਿ ॥ (੨੫੬-੯, ਗਉੜੀ, ਮਃ ੫)

Through Dhe-dha letter Guruji sermons the mind by questioning, where are you roaming, wandering and searching? Search instead within your own self.

ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ ; ਬਨੁ ਬਨੁ ਕਹਾ ਫਿਰਾਹਿ ॥ (੨੫੬-੯, ਗਉੜੀ, ਮਃ ੫)

Almighty resides within you, so why do you wander around from forest to forest (means why wander in different religious sects?)

ਢੇਰੀ ਢਾਹਹੁ ਸਾਧਸੰਗਿ ; ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ ॥ (੨੫੬-੧੦, ਗਉੜੀ, ਮਃ ੫)

In the holy congregation (Saadh Sanggat), tear down the mound of your frightful, egotistical pride.

ਸੁਖੁ ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ; ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥ (੨੫੬-੧੦, ਗਉੜੀ, ਮਃ ੫)

You shall find peace, in knowledge state (Almighty is the ultimate truth) that; gazing upon the Almighty's sight (darshan) and remain exalted (delighted).

ਢੇਰੀ , ਜਾ ਮੈ ਜਮਿ ਮਰੈ ; ਗਰਭ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥ (੨੫੬-੧੧, ਗਉੜੀ, ਮਃ ੫)

One whose mound of ego, is destroyed by the angel of death, and one who continue to die and suffer the pain of reincarnation through the womb.

ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ; ਹਉ ਹਉ ਆਵੈ ਜਾਇ ॥ (੨੫੬-੧੧, ਗਉੜੀ, ਮਃ ੫)

One who is intoxicated by emotional attachment, entangled in egotism, selfishness and conceit, (shall have no peace of mind as more thoughts are created) shall continue to come and go in reincarnation.

ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ ; ਸਾਧ ਜਨਾ ਸਰਨਾਇ ॥ (੨੫੬-੧੨, ਗਉੜੀ, ਮਃ ੫)

Slowly and gradually falling on the True Guru's feet, I have now surrendered mind, body and speech to the True Guru (Satguru); I have now embraced Almighty's Sanctuary.

ਦੁਖ ਕੇ ਫਾਹੇ ਕਾਟਿਆ ; ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥੩੦॥ (੨੫੬-੧੨, ਗਉੜੀ, ਮਃ ੫)

Almighty has banished the noose of my pain; Guru Nanak says, He has merged me into Himself. ||30||

ਸਲੋਕੁ ॥ (੨੫੬-੧੩)

Salok:

Prologue: Guru Arjan Dev Ji utters the greatness of Almighty's Name through an incident which took place during Ajamal's death. Ajamal was breathing his last breaths and the angels of death came to seize him based on his committed sins during lifetime. All of a sudden when Ajamal recited Almighty's Name he was rescued by Almighty's angels. The death angels were very upset and they put down the weapons before the Righteous King (Dharamraj) and narrated the incident. After listening the Righteous King (Dharamraj) warned the angels of death;

ਜਹ ਸਾਧੂ ਗੋਬਿਦ ਭਜਨੁ ; ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥ (੨੫੬-੧੩, ਗਉੜੀ, ਮਃ ੫)

Wherever one chants Almighty's name with focused mind and wherever there are gatherings where Almighty's Praises is sung continuesly,

ਣਾ ਹਉ , ਣਾ ਤੂੰ , ਣਹ ਛੁਟਹਿ ;
ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥੧॥ (੨੫੬-੧੩, ਗਉੜੀ, ਮਃ ੫)

the Righteous Judge says, "Don't ever go of even near to that place, O Angel of Death, otherwise neither you nor I will be spared!", which means that Angels of Death are not allowed to even go close to the place where Almighty's Name or Guru's Shabad (Gurbani) is being recited.||1||

ਪਉੜੀ ॥ (੨੫੬-੧੪)

Pauree:

ਣਾਣਾ , ਰਣ ਤੇ ਸੀਝੀਐ ; ਆਤਮ ਜੀਤੈ ਕੋਇ ॥ (੨੫੬-੧੪, ਗਉੜੀ, ਮਃ ੫)

Through Naa-Naa letter Guruji says that one who conquers his own mind, wins the battle of life.

ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ ; ਸੋ ਸੋਭਾ ਦੂ , ਹੋਇ ॥ (੨੫੬-੧੪, ਗਉੜੀ, ਮਃ ੫)

One who dies from the materialistic life, while fighting against egotism, attachment and doubt, becomes sublime and beautiful.

ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ; ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ ॥ (੨੫੬-੧੫, ਗਉੜੀ, ਮਃ ੫)

One who eradicates his ego, remains dead from materialistic attachments while yet alive, through the Teachings of the Perfect Guru.

ਮਨੂਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ;
ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥ (ਸੁਰੱਤਣ ਬੋਲੋ) (੨੫੬-੧੫, ਗਉੜੀ, ਮਃ ੫)

He conquers his mind, and meets Almighty; he is dressed in robes of honor.

ਣਾ ਕੋ ਜਾਣੈ ਆਪਣੋ ; ਏਕਹਿ ਟੇਕ ਅਧਾਰ ॥ (੨੫੬-੧੬, ਗਉੜੀ, ਮਃ ੫)

He does not claim anything as his own; only Almighty is his Anchor and Support.

ਰੈਣਿ ਦਿਣਸੁ ਸਿਮਰਤ ਰਹੈ ; ਸੋ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ ॥ (੨੫੬-੧੬, ਗਉੜੀ, ਮਃ ੫)

Night and day, he continually reflects upon Almighty who is the Universal Sustainer and Infinite.

ਰੇਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ; ਏਊ ਕਰਮ ਕਮਾਇ ॥ (੨੫੬-੧੬, ਗਉੜੀ, ਮਃ ੫)

He makes his mind the dust of all; in such manner the deeds are performed.

ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ; (ਬੁੱਝੈ ਬੋਲੋ)
ਨਾਨਕ , ਲਿਖਿਆ ਪਾਇ ॥੩੧॥ (੨੫੬-੧੭, ਗਉੜੀ, ਮਃ ੫)

Everlasting happiness is attained by understanding Almighty's Command; Guru Nanak says, such realization is obtained through pre-ordained destiny. ||31||

ਸਲੋਕੁ ॥ (੨੫੬-੧੮)

Salok:

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ; ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਮੋਹਿ ॥ (੨੫੬-੧੮, ਗਉੜੀ, ਮਃ ੫)

I offer my body, mind and wealth to that being, who can unite me with Almighty.

ਨਾਨਕ , ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ; ਚੂਕੈ ਜਮ ਕੀ ਜੋਹ ॥੧॥ (੨੫੬-੧੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, my doubts and fears have been dispelled, and the Angel of Death does not glance at me. ||1||

ਪਉੜੀ ॥ (੨੫੬-੧੯)

Pauree:

ਤਤਾ , ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ; ਗੁਣ ਨਿਧਿ ਗੋਬਿਦ ਰਾਇ ॥ (੨੫੬-੧੯, ਗਉੜੀ, ਮਃ ੫)

Through Te-tta letter, Guruji says that embrace love for Almighty who is the Treasure (Nidh) of Virtues (Gun), the Sovereign Lord (Rai) of the Universe.

ਫਲ ਪਾਵਹਿ ਮਨ ਬਾਛਤੇ ; ਤਪਤਿ ਤੁਹਾਰੀ ਜਾਇ ॥ (੨੫੬-੧੯, ਗਉੜੀ, ਮਃ ੫)

You shall fulfil your mind's desires and your burning thirst (longing) for worldly possessions will be quenched.

ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ; ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ ॥ (੨੫੭-੧, ਗਉੜੀ, ਮਃ ੫)

One whose heart is filled with Almighty's Name (Almighty) shall have no fear on the path of death.

ਗਤਿ ਪਾਵਹਿ , ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ; ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ ॥ (੨੫੭-੧, ਗਉੜੀ, ਮਃ ੫)

He shall obtain salvation, and his intellect shall be enlightened with knowledge thereafter he will find his place in the Mansion of the Almighty's Presence (which means that he will be united with Almighty).

ਤਾਹੂ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ ; ਗ੍ਰਿਹ ਜੋਬਨ ਨਹ ਰਾਜ ॥ (੨੫੭-੨, ਗਉੜੀ, ਮਃ ੫)

Neither wealth, nor household, nor youth, nor kingdom shall accompany you.

ਸੰਤ ਸੰਗਿ ਸਿਮਰਤ ਰਹਹੁ ; ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ ॥ (੨੫੭-੨, ਗਉੜੀ, ਮਃ ੫)

In the holy congregation (Saadh Sanggat), reflect upon Almighty consistently; because this is your errand (the only useful deed which will be of use in this world and the next as well).

ਤਾਤਾ ਕਛੂ ਨ ਹੋਈ ਹੈ ;
ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ ॥ **(ਤੱਤਾ ਬੋਲੋ)** (੨੫੭-੩, ਗਉੜੀ, ਮਃ ੫)

There will be no anxiety at all, when the fever of selfishness is dispelled by Almighty Himself.

ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਹਿ ; ਆਪਹਿ ਮਾਈ ਬਾਪ ॥੩੨॥ (੨੫੭-੩, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Almighty Himself sustains us; He is our Mother and Father. ||32||

ਸਲੋਕੁ ॥ (੨੫੭-੪)

Salok:

ਥਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ; ਤ੍ਰਿਪਤਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਥ ॥ (੨੫੭-੪, ਗਉੜੀ, ਮਃ ੫)

The self-willed (Manmukh) have grown weary, struggling in all sorts of ways in earning worldly possessions; but they are are never satisfied, nor their thirst (greed) is not quenched.

ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੂਏ ; ਨਾਨਕ , ਮਾਇਆ ਨ ਸਾਥ ॥੧॥ (੨੫੭-੪, ਗਉੜੀ, ਮਃ ੫)

The devotee of Maya (Sakat) keeps on accumulating and collecting worldly materials (wealth) for the entire life; Guru Nanak says, but the wealth (Maya) does not accompany him to the next world. ||1||

ਪਉੜੀ ॥ (੨੫੭-੫)

Pauree:

ਥਥਾ , ਥਿਰੁ ਕੋਊ ਨਹੀ ; ਕਾਇ ਪਸਾਰਹੁ ਪਾਵ ॥ (੨੫੭-੫, ਗਉੜੀ, ਮਃ ੫)

Through The-tha letter Guruji says that nothing is permanent - why do you stretch out your feet? (means that why are you are expending by acquiring more and more worldly possessions?)

ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ ਕਰਹੁ ; ਮਾਇਆ ਏਕ ਉਪਾਵ ॥ (੨੫੭-੫, ਗਉੜੀ, ਮਃ ੫)

You commit so many fraudulent and deceitful actions just to obtain more wealth (Maya).

ਥੈਲੀ ਸੰਚਹੁ ਸ੍ਰਮੁ ਕਰਹੁ ; ਥਾਕਿ ਪਰਹੁ ਗਾਵਾਰ ॥ (੨੫੭-੬, ਗਉੜੀ, ਮਃ ੫)

You work to fill up your bag, you fool, and in the end you will fall into the same bag; (which means that being (jeev) keeps on accumulating more and more worldly materials vigorously into his possession but in the end the same wealth becomes the cause of all the pains and is trapped within his own trap).

ਮਨ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ; ਅੰਤੇ ਅਉਸਰ ਬਾਰ ॥ (੨੫੭-੬, ਗਉੜੀ, ਮਃ ੫)

Moreover the worldly wealth is of no use to you at all during your last moments (death).

ਥਿਤਿ ਪਾਵਹੁ , ਗੋਬਿਦ ਭਜਹੁ ; ਸੰਤਹ ਕੀ ਸਿਖ ਲੇਹੁ ॥ (੨੫੭-੭, ਗਉੜੀ, ਮਃ ੫)

You shall find stability only by reciting Almighty's Name who is the Lord of the Universe and by embracing the Teachings of the Guru.

ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ; ਇਆ ਸਾਚਾ ਅਸਨੇਹੁ ॥ (੨੫੭-੭, ਗਉੜੀ, ਮਃ ੫)

Embrace love for the One Almighty forever - this is true everlasting love!

ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੋ ; ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਥ ॥ (੨੫੭-੮, ਗਉੜੀ, ਮਃ ੫)

He is the cause, performer and principal; all the ways and means are in His Hands alone.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ , ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ;
ਨਾਨਕ , ਜੰਤ ਅਨਾਥ ॥੩੩॥ (੨੫੭-੮, ਗਉੜੀ, ਮਃ ੫)

Whatever Almighty assigns me to, to that I am attached; Guru Nanak says, I am just a helpless creature. ||33||

ਸਲੋਕੁ ॥ (੨੫੭-੯)

Salok:

ਦਾਸਹ ਏਕੁ ਨਿਹਾਰਿਆ ; ਸਭੁ ਕਛੁ ਦੇਵਨਹਾਰ ॥ (੨੫੭-੯, ਗਉੜੀ, ਮਃ ੫)

Almighty's servants (devotees) see Almighty alone within His entire creation; who is the Giver of everything.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ; ਨਾਨਕ , ਦਰਸ ਅਧਾਰ ॥੧॥ (੨੫੭-੯, ਗਉੜੀ, ਮਃ ੫)

They continue to remember Almighty with each and every breath; Guru Nanak says, the Blessed Vision of His sight (darshan) is their Support. ||1||

ਪਉੜੀ ॥ (੨੫੭-੧੦)

Pauree:

ਦਦਾ , ਦਾਤਾ ਏਕੁ ਹੈ ; ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥ (੨੫੭-੧੦, ਗਉੜੀ, ਮਃ ੫)

Through Dha-da letter Guruji says, Almighty is the sole giver who is the Giver to all.

ਦੇਂਦੇ ਤੋਟਿ ਨ ਆਵਈ ;
ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥ **(ਅਗੱਨਤ ਬੋਲੋ)** (੨੫੭-੧੦, ਗਉੜੀ, ਮਃ ੫)

Almighty consistently gives away and there is no limit to His Giving. His countless warehouses are filled to overflowing.

ਦੈਨਹਾਰੁ ; ਸਦ ਜੀਵਨਹਾਰਾ ॥ (੨੫੭-੧੧, ਗਉੜੀ, ਮਃ ੫)

The Great Giver Almighty, remain alive forever therefore the Giver is capable of giving forever.

ਮਨ ਮੂਰਖ ; ਕਿਉ ਤਾਹਿ ਬਿਸਾਰਾ ॥ (੨੫੭-੧੧, ਗਉੜੀ, ਮਃ ੫)

Therefore, O foolish mind, why have you forgotten Him (Almighty)?

ਦੋਸੁ ਨਹੀ ; ਕਾਹੂ ਕਉ ਮੀਤਾ ॥ (੨੫੭-੧੧, ਗਉੜੀ, ਮਃ ੫)

There is no fault within anyone, my friend.

ਮਾਇਆ ਮੋਹ ਬੰਧੁ ; ਪ੍ਰਭਿ ਕੀਤਾ ॥ (੨੫੭-੧੨, ਗਉੜੀ, ਮਃ ੫)

Almighty created the bondage of emotional attachment to Maya.

ਦਰਦ ਨਿਵਾਰਹਿ ਜਾ ਕੇ ; ਆਪੇ ॥
ਨਾਨਕ ; ਤੇ ਤੇ ਗੁਰਮੁਖਿ ਧ੍ਰਾਪੇ ॥੩੪॥ (੨੫੭-੧੨, ਗਉੜੀ, ਮਃ ੫)

He Himself removes the pains of the Guru-oriented; Guru Nanak says, he is contented (fulfilled). ||34||

ਸਲੋਕੁ ॥ (੨੫੭-੧੨)

Salok:

ਧਰ ਜੀਅਰੇ , ਇਕ ਟੇਕ ਤੂ ; ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥ (੨੫੭-੧੩, ਗਉੜੀ, ਮਃ ੫)

O my soul, grasp the Support of the One Almighty; give up your hopes in others.

ਨਾਨਕ , ਨਾਮੁ ਧਿਆਈਐ ; ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥ (੨੫੭-੧੩, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, by concentrating on Almighty's Name (Naam), your affairs shall be resolved. ||1||

ਪਉੜੀ ॥ (੨੫੭-੧੩)

Pauree:

ਧਧਾ , ਧਾਵਤ ਤਉ ਮਿਟੈ ; ਸੰਤਸੰਗਿ ਹੋਇ ਬਾਸੁ ॥ (੨੫੭-੧੪, ਗਉੜੀ, ਮਃ ੫)

Through Dhe-dha letter Guruji says, the mind's wanderings ceases, when one comes to dwell in the holy congregation (Saadh Sanggat).

ਧੁਰ ਤੇ , ਕਿਰਪਾ ਕਰਹੁ ਆਪਿ ; ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ ॥ (੨੫੭-੧੪, ਗਉੜੀ, ਮਃ ੫)

Onto whom Almighty is Merciful from the very beginning, his mind is enlightened with the ultimate knowledge (means that realization is attained).

ਧਨੁ ਸਾਚਾ ; ਤੇਊ ਸਚ ਸਾਹਾ ॥ (੨੫੭-੧੪, ਗਉੜੀ, ਮਃ ੫)

Those who possess the true wealth of Almighty's Name are the true bankers.

ਹਰਿ ਹਰਿ ਪੂੰਜੀ ; ਨਾਮ ਬਿਸਾਹਾ ॥ (੨੫੭-੧੫, ਗਉੜੀ, ਮਃ ੫)

Almighty, is their capital and they purchase Almighty's Name.

ਧੀਰਜੁ ਜਸੁ ਸੋਭਾ ; ਤਿਹ ਬਨਿਆ ॥ (੨੫੭-੧੫, ਗਉੜੀ, ਮਃ ੫)

Patience, glory and honor come to those

ਹਰਿ ਹਰਿ ਨਾਮੁ ; ਸ੍ਰਵਨ ਜਿਹ ਸੁਨਿਆ ॥ (੨੫੭-੧੫, ਗਉੜੀ, ਮਃ ੫)

whose ears listen to the Name of the Almighty with their ears.

ਗੁਰਮੁਖਿ ; ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥ (੨੫੭-੧੬, ਗਉੜੀ, ਮਃ ੫)

The Gurmukh (Guru-oriented) whose heart remains merged with Almighty,

ਨਾਨਕ ; ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥੩੫॥ (੨੫੭-੧੬, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, obtains glorious greatness. ||35||

ਸਲੋਕੁ ॥ (੨੫੭-੧੭)

Salok:

ਨਾਨਕ , ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ;
ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥ (੨੫੭-੧੭, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, one who chants Almighty's Name (Naam), and meditates on Almighty's Name (Naam) inwardly with love within the mind and outwardly by speech,

ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ; ਨਰਕੁ ਨਾਹਿ ਸਾਧਸੰਗਿ ॥੧॥ (੨੫੭-੧੭, ਗਉੜੀ, ਮਃ ੫)

receives the sermons (teachings) from the Perfect Guru and joins the holy congregation (Saadh Sanggat) will never fall into hell. ||1||

ਪਉੜੀ ॥ (੨੫੭-੧੮)

Pauree:

ਨੰਨਾ ; ਨਰਕਿ ਪਰਹਿ ਤੇ ਨਾਹੀ ॥
ਜਾ ਕੈ ; ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ ॥ (੨੫੭-੧੮, ਗਉੜੀ, ਮਃ ੫)

Through Ne-nna letter Guruji says that those whose minds and bodies are filled with Almighty's Name (Naam), shall not fall into hell.

ਨਾਮੁ ਨਿਧਾਨੁ ; ਗੁਰਮੁਖਿ ਜੋ ਜਪਤੇ ॥ (੨੫੭-੧੮, ਗਉੜੀ, ਮਃ ੫)

Those Guru-oriented who chant the treasure form of Almighty's Name (Naam),

ਬਿਖੁ ਮਾਇਆ ਮਹਿ ; ਨਾ ਓਇ ਖਪਤੇ ॥ (੨੫੭-੧੯, ਗਉੜੀ, ਮਃ ੫)

are not destroyed (swallowed) by the poison (lure) of Maya.

ਨੰਨਾਕਾਰੁ ; ਨ ਹੋਤਾ ਤਾ ਕਹੁ ॥
ਨਾਮੁ ਮੰਤ੍ਰੁ ; ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ ॥ (੨੫੭-੧੯, ਗਉੜੀ, ਮਃ ੫)

Those who have been given the Mantra of Almighty's Name (Naam) by the Guru, shall not be disgraced.

ਨਿਧਿ ਨਿਧਾਨ ; ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ ॥ (੨੫੮-੧, ਗਉੜੀ, ਮਃ ੫)

They are filled and fulfilled with the magnificent treasure of Ambrosial Nectar (Almighty's Name);

ਤਹ ਬਾਜੇ ਨਾਨਕ ; ਅਨਹਦ ਤੂਰੇ ॥੩੬॥ (੨੫੮-੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the unstruck celestial melody vibrates for them. ||36||

ਸਲੋਕੁ ॥ (੨੫੮-੧)

Salok:

ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ; ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ॥ (੨੫੮-੧, ਗਉੜੀ, ਮਃ ੫)

The Guru, the Supreme Lord Almighty, preserved my honor, when I renounced hypocrisy, emotional attachment and corruption.

ਨਾਨਕ , ਸੋਊ ਆਰਾਧੀਐ ; ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥ (੨੫੮-੨, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, worship and adore the One, who has no end or limitation. ||1||

ਪਉੜੀ ॥ (੨੫੮-੨)

Pauree:

ਪਪਾ ; ਪਰ ਮਿਤਿ ਪਾਰੁ ਨ ਪਾਇਆ ॥ (੨੫੮-੨, ਗਉੜੀ, ਮਃ ੫)

Through Pe-ppa letter Guruji says that Almighty is beyond all the code, of practices and no one has ever discovered His limits.

ਪਤਿਤ ਪਾਵਨ ; ਅਗਮ ਹਰਿ ਰਾਇਆ ॥ (੨੫੮-੩, ਗਉੜੀ, ਮਃ ੫)

The Sovereign Almighty King who is beyond the grasp of mind (Agam-Inaccessible) is the purifier of great sinner;

ਹੋਤ ਪੁਨੀਤ ; ਕੋਟ ਅਪਰਾਧੂ ॥ (੨੫੮-੩, ਗਉੜੀ, ਮਃ ੫)

Tens of millions (Kot means Keror=10 million) sinners are purified (from the dirt of sin by)

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਹਿ ; ਮਿਲਿ ਸਾਧੂ ॥ (੨੫੮-੩, ਗਉੜੀ, ਮਃ ੫)

reciting the nectar of Almighty's Name in the congregation of those who have overpowered their mind (Sadhu).

ਪਰਪਚ , ਧ੍ਰੋਹ ਮੋਹ ; ਮਿਟਨਾਈ ॥ (੨੫੮-੪, ਗਉੜੀ, ਮਃ ੫)

Deception, fraud and emotional attachment are eradicated by reciting Almighty's Name,

ਜਾ ਕਉ ; ਰਾਖਹੁ ਆਪਿ ਗੁਸਾਈ ॥ (੨੫੮-੪, ਗਉੜੀ, ਮਃ ੫)

however only those who recite Almighty's Name are protected by the Lord of the World (Almighty).

ਪਾਤਿਸਾਹੁ ; ਛਤ੍ਰ ਸਿਰ ਸੋਊ ॥ (੨੫੮-੪, ਗਉੜੀ, ਮਃ ੫)

Almighty is the Supreme King, who is ruling the entire creation.

ਨਾਨਕ ; ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ ॥੩੭॥ (੨੫੮-੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, there is no other at all. ||37||

ਸਲੋਕੁ ॥ (੨੫੮-੫)

Salok:

ਫਾਹੇ ਕਾਟੇ , ਮਿਟੇ ਗਵਨ ; ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ ॥ (੨੫੮-੫, ਗਉੜੀ, ਮਃ ੫)

The noose of Maya is dispelled, and one's wanderings of the mind ceases; victory is obtained, when one conquers his own mind.

ਨਾਨਕ , ਗੁਰ ਤੇ ਥਿਤ ਪਾਈ ; ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥੧॥ (੨੫੮-੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, eternal stability is obtained from the Guru's grace, and one's wanderings from one birth to another ceases. ||1||

ਪਉੜੀ ॥ (੨੫੮-੬)

Pauree:

ਫਫਾ ; ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ ॥ (੨੫੮-੬, ਗਉੜੀ, ਮਃ ੫)

Through Phe-pha letter Guruji says that 'Dear Being (Jeev), you have obtained this human form after wandering and wandering in various forms for so long';

ਦ੍ਰੁਲਭ ਦੇਹ ; ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ॥ (੨੫੮-੬, ਗਉੜੀ, ਮਃ ੫)

in this Dark Age of Kali Yuga, you have obtained this human body, which is so very difficult to obtain.

ਫਿਰਿ ਇਆ ਅਉਸਰੁ ; ਚਰੈ ਨ ਹਾਥਾ ॥ ('ਚਰ੍ਹੈ' ਬੋਲੋ) (੨੫੮-੭, ਗਉੜੀ, ਮਃ ੫)

This opportunity may not come into your hands again (means that you shall have this human form again).

ਨਾਮੁ ਜਪਹੁ ; ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ ॥ (੨੫੮-੭, ਗਉੜੀ, ਮਃ ੫)

Therefore continuously recite Almighty's Name (Naam), only then the noose of attachment, maya, greed, etc. will be eradicated.

ਫਿਰਿ ਫਿਰਿ ; ਆਵਨ ਜਾਨੁ ਨ ਹੋਈ ॥ (੨੫੮-੭, ਗਉੜੀ, ਮਃ ੫)

You shall not have to come (birth) and go (death) in reincarnation over and over again,

ਏਕਹਿ ਏਕ ; ਜਪਹੁ ਜਪੁ ਸੋਈ ॥ (੨੫੮-੮, ਗਉੜੀ, ਮਃ ੫)

if you recite and meditate on the One and Only Almighty.

ਕਰਹੁ ਕ੍ਰਿਪਾ ; ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ ॥ (੨੫੮-੮, ਗਉੜੀ, ਮਃ ੫)

Shower Your Mercy, O Almighty, Creator Lord,

ਮੇਲਿ ਲੇਹੁ ; ਨਾਨਕ ਬੇਚਾਰੇ ॥੩੮॥ (੨੫੮-੮, ਗਉੜੀ, ਮਃ ੫)

and unite the unfortunate (poor) Guru Nanak with Yourself. ||38||

ਸਲੋਕੁ ॥ (੨੫੮-੯)

Salok:

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ ; ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥ (੨੫੮-੯, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, 'Hear my prayer, O Supreme Lord Almighty, Merciful to the meek, sustainer of the Universe of the World.

ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ; ਨਾਨਕ , ਸਾਧ ਰਵਾਲ ॥੧॥ (੨੫੮-੯, ਗਉੜੀ, ਮਃ ੫)

All the happiness, possessions and consumptions are obtained from the dust of the feet of a Saint, therefore Guru Nanak says bless me with the dust of a perfect Saint. ||1||

ਪਉੜੀ ॥ (੨੫੮-੧੦)

Pauree:

ਬਬਾ ; ਬ੍ਰਹਮੁ ਜਾਨਤ , ਤੇ ਬ੍ਰਹਮਾ ॥ (੨੫੮-੧੦, ਗਉੜੀ, ਮਃ ੫)

Through Bh-bba letter Guruji says that the ones who know Almighty become the form of Almighty.

ਬੈਸਨੋ ਤੇ ; ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ ॥ (੨੫੮-੧੦, ਗਉੜੀ, ਮਃ ੫)

Almighty is the Universal Sustainer (Vaishnaav) and He is the initiator of a Gurmukh (Guru-oriented), who lives the righteous life of Dharma.

ਬੀਰਾ ; ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ ॥ (੨੫੮-੧੦, ਗਉੜੀ, ਮਃ ੫)

Dear Brother, ' The one who eradicates his own evil character from within;

ਤਾਹੂ ; ਬੁਰਾ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥ (੨੫੮-੧੧, ਗਉੜੀ, ਮਃ ੫)

the one who eliminates the evil character within the mind, evil deeds and then, the returns of evil deeds which are pains shall not even come near that being (jeev)'.

ਬਾਧਿਓ ; ਆਪਨ ਹਉ ਹਉ ਬੰਧਾ ॥ ('ਬਾਂਧਿਓ' ਬੋਲੋ) (੨੫੮-੧੧, ਗਉੜੀ, ਮਃ ੫)

Man is bound by the chains of his own created egotism, selfishness and conceit.

ਦੋਸੁ ਦੇਤ ; ਆਗਹ ਕਉ ਅੰਧਾ ॥ (੨੫੮-੧੧, ਗਉੜੀ, ਮਃ ੫)

The ignorant person, firstly blames Almighty then all the others for the pains that he obtains resulting from his committed sins.

ਬਾਤ ਚੀਤ ; ਸਭ ਰਹੀ ਸਿਆਨਪ ॥ (੨੫੮-੧੨, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, 'All my words and intelligence of the mind are of no use at all;

ਜਿਸਹਿ ਜਨਾਵਹੁ ; ਸੋ ਜਾਨੈ ਨਾਨਕ ॥੩੯॥ (੨੫੮-੧੨, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, only those come to know, whom the Almighty Himself inspires. ||39||

ਸਲੋਕੁ ॥ (੨੫੮-੧੨)

Salok:

ਭੈ ਭੰਜਨ , ਅਘ ਦੂਖ ਨਾਸ ; ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥ (੨੫੮-੧੨, ਗਉੜੀ, ਮਃ ੫)

Remember Almighty within the mind who is the Destroyer of fear, the Eradicator of sin and sorrow.

ਸੰਤ ਸੰਗ ਜਿਹ ਰਿਦ ਬਸਿਓ ; ਨਾਨਕ , ਤੇ ਨ ਭ੍ਰਮੇ ॥੧॥ (੨੫੮-੧੩, ਗਉੜੀ, ਮਃ ੫)

Through holy congregation (Saadh Sanggat), whose mind is occupied by Almighty 's presence; Guru Nanak says, that being (jeev) does not wander in the cycle of reincarnation. ||1||

ਪਉੜੀ ॥ (੨੫੮-੧੩)

Pauree:

ਭਭਾ ; ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ ॥ (੨੫੮-੧੩, ਗਉੜੀ, ਮਃ ੫)

Through Bhe-bha letter Guruji says, abandon your doubts and delusion within,

ਇਆ ਸੰਸਾਰੁ ; ਸਗਲ ਹੈ ਸੁਪਨਾ ॥ (੨੫੮-੧੪, ਗਉੜੀ, ਮਃ ੫)

as this entire world is just a dream therefore nothing is true other then Almighty.

ਭਰਮੇ ; ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥ (੨੫੮-੧੪, ਗਉੜੀ, ਮਃ ੫)

The deity, beings, goddess and deities are deluded by doubt.

ਭਰਮੇ ; ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥ (੨੫੮-੧੪, ਗਉੜੀ, ਮਃ ੫)

Even the people with miraculous powers (Siddhas), seekers, and even Brahma are deluded by doubt.

ਭਰਮਿ ਭਰਮਿ ; ਮਾਨੁਖ ਡਹਕਾਏ ॥ (੨੫੮-੧੫, ਗਉੜੀ, ਮਃ ੫)

Wandering around, deluded by doubt, people have develop illusion and therefore their life is ruined.

ਦੁਤਰ ਮਹਾਬਿਖਮ ; ਇਹ ਮਾਏ ॥ (੨੫੮-੧੫, ਗਉੜੀ, ਮਃ ੫)

It is so very difficult to swim across this outrageous ocean of Maya.

ਗੁਰਮੁਖਿ ; ਭ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥ (੨੫੮-੧੫, ਗਉੜੀ, ਮਃ ੫)

The Gurmukh (Guru-oriented), has eradicated the five types of illusions, fear of death messengers and worldly attachments of Maya,

ਨਾਨਕ ; ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥੪੦॥ (੨੫੮-੧੬, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, that being (jeev) obtains supreme peace. ||40||

ਸਲੋਕੁ ॥ (੨੫੮-੧੬)

Salok:

ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ; ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥ (੨੫੮-੧੬, ਗਉੜੀ, ਮਃ ੫)

Maya causes being (jeev) to waver in many ways and mind clings to it.

ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ;

ਸੁ ਨਾਨਕ , ਨਾਮਹਿ ਰੰਗ ॥੧॥ (੨੫੮-੧੭, ਗਉੜੀ, ਮ: ੫)

Dear Almighty, you refrain one from requesting for pleasures of Maya, Guru Nanak says, whom you bless with love for Almighty's Name. ||1||

ਪਉੜੀ ॥ (੨੫੮-੧੭)

Pauree:

ਮਮਾ ; ਮਾਗਨਹਾਰ ਇਆਨਾ ॥ (੨੫੮-੧੭, ਗਉੜੀ, ਮ: ੫)

Through Me-mma letter Guruji says, that the person who keeps on begging for more and more worldly possessions is a fool;

ਦੇਨਹਾਰ ; ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥ (੨੫੮-੧੮, ਗਉੜੀ, ਮ: ੫)

as Almighty is the Greatest Giver and the most wisest who blesses everyone in accordance to their fate.

ਜੋ ਦੀਨੋ ; ਸੋ ਏਕਹਿ ਬਾਰ ॥ (੨੫੮-੧੮, ਗਉੜੀ, ਮ: ੫)

Whatever Almighty gives, He gives once and for all (which means that He gives precisely the exact quantity without any discrepancy).

ਮਨ ਮੂਰਖ ; ਕਹ ਕਰਹਿ ਪੁਕਾਰ ॥ (੨੫੮-੧੮, ਗਉੜੀ, ਮ: ੫)

O foolish mind, why do you complain, and cry out so loud for more worldly possessions?

ਜਉ ਮਾਗਹਿ ; ਤਉ ਮਾਗਹਿ ਬੀਆ ॥ (੨੫੮-੧੮, ਗਉੜੀ, ਮ: ੫)

Whenever you ask for something, you only ask for worldly related things;

ਜਾ ਤੇ ; ਕੁਸਲ ਨ ਕਾਹੂ ਥੀਆ ॥ (੨੫੮-੧੯, ਗਉੜੀ, ਮ: ੫)

by obtaining which one does not obtain happiness.

ਮਾਗਨਿ ਮਾਗਤ ; ਏਕਹਿ ਮਾਗ ॥ (੨੫੮-੧੯, ਗਉੜੀ, ਮ: ੫)

If you must ask for a gift, then ask for the One Almighty.

ਨਾਨਕ ; ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ ॥੪੧॥ (੨੫੮-੧੯, ਗਉੜੀ, ਮ: ੫)

Guru Nanak says, through Him, you shall attain the most supreme state. ||41||

ਸਲੋਕ ॥ (੨੫੯-੧)

Salok:

ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ; ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ ॥ (੨੫੯-੧, ਗਉੜੀ, ਮਃ ੫)

Perfect is the intellect, and most distinguished is the reputation, of those whose mind have embraced the Perfect Guru's sermons.

ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ ; ਨਾਨਕ , ਤੇ ਭਗਵੰਤ ॥੧॥ (੨੫੯-੧, ਗਉੜੀ, ਮਃ ੫)

Those who come to know their Almighty (means those who have obtained the knowledge of union with Almighty), Guru Nanak says, such ones are Almighty's form. ||1||

ਪਉੜੀ ॥ (੨੫੯-੨)

Pauree:

ਮਮਾ ; ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥
ਭੇਟਤ ਸਾਧਸੰਗ ; ਪਤੀਆਨਾ ॥ (੨੫੯-੨, ਗਉੜੀ, ਮਃ ੫)

Through Me-mma letter Guruji says that those who realized the secret of knowing Almighty's mystery, their mind have embraced (agreed to) Almighty through participating in the holy congregation (Saadh Sanggat).

ਦੁਖ ਸੁਖ ਉਆ ਕੈ ; ਸਮਤ ਬੀਚਾਰਾ ॥ (੨੫੯-੨, ਗਉੜੀ, ਮਃ ੫)

They have accepted happiness (pleasure) and sorrow (pain) as the returns of their own deeds therefore they have accepted both equally with constant state of mind.

ਨਰਕ ਸੁਰਗ ; ਰਹਤ ਅਉਤਾਰਾ ॥ (੨੫੯-੩, ਗਉੜੀ, ਮਃ ੫)

They are exempted from heaven, hell and the cycle of reincarnations.

ਤਾਹੂ ਸੰਗ ; ਤਾਹੂ ਨਿਰਲੇਪਾ ॥ (੨੫੯-੩, ਗਉੜੀ, ਮਃ ੫)

Although physically they seems to be attached to the worldly possessions but within their mind they are totally detached from the influence of Maya. Question: How they manage to stay detach from Maya?

ਪੂਰਨ ਘਟ ਘਟ ; ਪੁਰਖ ਬਿਸੇਖਾ ॥ (੨੫੯-੩, ਗਉੜੀ, ਮਃ ੫)

Answer: They acknowledge Almighty completely within each and every heart and recognizes Almighty as the Sublime Lord, the Primal Being who is the greatest and also the creator of Maya,

ਉਆ ਰਸ ਮਹਿ ; ਉਆਹੂ ਸੁਖੁ ਪਾਇਆ ॥ (੨੫੯-੪, ਗਉੜੀ, ਮਃ ੫)

In Almighty's Love, such fortunate ones have found peace.

ਨਾਨਕ ; ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ ॥੪੨॥ (੨੫੯-੪, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Maya does not cling to them at all. ||42||

ਸਲੋਕੁ ॥ (੨੫੯-੪)

Salok:

ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ; ਬਿਨੁ ਹਰਿ ਛੂਟਨੁ ਨਾਹਿ ॥ (੨੫੯-੪, ਗਉੜੀ, ਮਃ ੫)

Listen, my dear friends of this body (Yaar), Mind (Meeth) and speech (Sajanh) without Almighty's Name there shall be no escape from the bondage of deeds (karma) means there is no salvation.

ਨਾਨਕ , ਤਿਹ ਬੰਧਨ ਕਟੇ ; ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥੧॥ (੨੫੯-੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, one who falls at Guru's Feet, has his bonds eradicated. ||1||

ਪਵੜੀ ॥ (੨੫੯-੫)

Pauree:

ਯਯਾ ; ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ ॥ (੨੫੯-੬, ਗਉੜੀ, ਮਃ ੫)

Through Ye-yya letter Guruji says, people try all sorts of methods and practices,

ਏਕ ਨਾਮ ਬਿਨੁ ; ਕਹ ਲਉ ਸਿਧੀਆ ॥ (੨੫੯-੬, ਗਉੜੀ, ਮਃ ੫)

but without the One, Almighty's Name, how far can they succeed in attaining salvation?

ਯਾਹੂ ਜਤਨ ਕਰਿ ; ਹੋਤ ਛੁਟਾਰਾ ॥ (੨੫੯-੬, ਗਉੜੀ, ਮਃ ੫)

Practice the methods, by which salvation can be obtained;

ਉਆਹੂ ਜਤਨ ; ਸਾਧ ਸੰਗਾਰਾ ॥ (੨੫੯-੭, ਗਉੜੀ, ਮਃ ੫)

those efforts (methods) can be learnt and practiced in the holy congregation (Saadh Sanggat).

ਯਾ ; ਉਬਰਨ ਧਾਰੈ ਸਭੁ ਕੋਊ ॥ **(ਉਬੱਰਨ ਬੋਲੋ)** (੨੫੯-੭, ਗਉੜੀ, ਮਃ ੫)

Although everyone has the quest for salvation,

ਉਆਹਿ ਜਪੇ ਬਿਨੁ ; ਉਬਰ ਨ ਹੋਊ ॥ (੨੫੯-੭, ਗਉੜੀ, ਮਃ ੫)

but without reciting Almighty's Name, no one can ever be liberated from the clutches of Maya.

ਯਾਹੂ ਤਰਨ ਤਾਰਨ ; ਸਮਰਾਥਾ ॥ (੨੫੯-੭, ਗਉੜੀ, ਮਃ ੫)

The All-powerful Almighty is capable to ferry across being (jeev) across the materialistic worldly ocean just like ship (which means that Almighty liberates a being (jeev) just like a ship which carries countless people across the ocean).

ਰਾਖਿ ਲੇਹੁ ; ਨਿਰਗੁਨ , ਨਰ ਨਾਥਾ ॥ (੨੫੯-੮, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, you are the Master of all-beings (jeev), please save these virtueless beings!

ਮਨ ਬਚ ਕ੍ਰਮ ; ਜਿਹ ਆਪਿ ਜਨਾਈ ॥ (੨੫੯-੮, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, unto whom you have blessed Your ultimate knowledge through the mind, speech and practice;

ਨਾਨਕ ; ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀਆਈ ॥੪੩॥ (੨੫੯-੮, ਗਉੜੀ, ਮਃ ੫)

- Guru Nanak says, his intellect is enlightened. ||43||

ਸਲੋਕੁ ॥ (੨੫੯-੯)

Salok:

ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ; ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥ (੨੫੯-੯, ਗਉੜੀ, ਮਃ ੫)

By recognizing our own-self within all the others (means by acknowledging the same real-self (Atma) which is Almighty Himself within all); do not be angry with anyone else or have grudge against anyone.

ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ; ਨਾਨਕ , ਨਦਰੀ ਪਾਰਿ ॥੧॥ (੨੫੯-੯, ਗਉੜੀ, ਮਃ ੫)

Be humble in this world, Guru Nanak says, and by His Grace you shall be ferried across this materialistic worldly ocean. ||1||

ਪਉੜੀ ॥ (੨੫੯-੧੦)

Pauree:

ਰਾਰਾ ; ਰੇਨ ਹੋਤ ਸਭ ਜਾ ਕੀ ॥ (੨੫੯-੧੦, ਗਉੜੀ, ਮਃ ੫)

Through Ra-rra letter Guru ji says that be the dust under the feet of all (means be humble).

ਤਜਿ ਅਭਿਮਾਨੁ ; ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ ॥ (੨੫੯-੧੦, ਗਉੜੀ, ਮਃ ੫)

Give up your egotistical pride, and the balance of your deeds (karma) account shall be written off.

ਰਣਿ ਦਰਗਹਿ ; ਤਉ ਸੀਝਹਿ ਭਾਈ ॥ (੨੫੯-੧੧, ਗਉੜੀ, ਮਃ ੫)

Then, you shall win the battle in the Court of the Almighty, Brother;

ਜਉ ਗੁਰਮੁਖਿ ; ਰਾਮਨਾਮ ਲਿਵਲਾਈ ॥ (੨੫੯-੧੧, ਗਉੜੀ, ਮਃ ੫)

when you lovingly attune yourself to the Almighty's Name through a Guru.

ਰਹਤ ਰਹਤ ; ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥
ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ; ਅਪਾਰਾ ॥ (੨੫੯-੧੧, ਗਉੜੀ, ਮਃ ੫)

The evil desires withdraw and depart by embracing the practice taught by a Guru, through Guru's sermons, the Shoreless Almighty is recognized.

ਰਾਤੇ ਰੰਗ ; ਨਾਮ ਰਸ ਮਾਤੇ ॥ ('ਰੱਤੇ' ਅਤੇ 'ਮੱਤੇ' ਬੋਲੋ) (੨੫੯-੧੨, ਗਉੜੀ, ਮਃ ੫)

One shall be imbued with Almighty's Love, and immersed in the Nectar of Almighty's Name (Naam).

ਨਾਨਕ ; ਹਰਿ ਗੁਰ ਕੀਨੀ ਦਾਤੇ ॥੪੪॥ (ਦਾੱਤੇ ਬੋਲੋ) (੨੫੯-੧੨, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, onto whom Almighty has bestowed such blessing, in the form of a Guru. ||44||

ਸਲੋਕੁ ॥ (੨੫੯-੧੨)

Salok:

ਲਾਲਚ ਝੂਠ ਬਿਖੈ ਬਿਆਧਿ ; ਇਆ ਦੇਹੀ ਮਹਿ ਬਾਸ ॥ (੨੫੯-੧੩, ਗਉੜੀ, ਮਃ ੫)

Greed, falsehood and disease of desires resides within this body.

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮੁਖਿ ਪੀਆ ;
ਨਾਨਕ , ਸੂਖਿ ਨਿਵਾਸ ॥੧॥ (੨੫੯-੧੩, ਗਉੜੀ, ਮਃ ੫)

However the Gurmukh (Guru-oriented) who drank the Ambrosial Nectar of Almighty's Name, Guru Nanak says, happiness resides within their heart. ||1||

ਪਉੜੀ ॥ (੨੫੯-੧੪)

Pauree:

ਲਲਾ ; ਲਾਵਉ ਅਉਖਧ ਜਾਹੂ ॥ (੨੫੯-੧੪, ਗਉੜੀ, ਮਃ ੫)

Through Le-lla letter Guruji says that onto whom a Guru as a physician, applies the medicine of Almighty's Name (Naam),

ਦੂਖ ਦਰਦ ; ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ ॥ (੨੫੯-੧੪, ਗਉੜੀ, ਮਃ ੫)
all the sorrows of mind and the pains of the body, vanishes in an instant.

ਨਾਮ ਅਉਖਧੁ ; ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥ (੨੫੯-੧੪, ਗਉੜੀ, ਮਃ ੫)
One, whose heart has become pleased; with the medicine of the Almighty's Name (Naam),

ਤਾਹਿ ; ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥ (੨੫੯-੧੫, ਗਉੜੀ, ਮਃ ੫)
he, shall not contract the disease of ignorance, even in his dreams.

ਹਰਿ ਅਉਖਧੁ ; ਸਭ ਘਟ ਹੈ ਭਾਈ ॥ (੨੫੯-੧੫, ਗਉੜੀ, ਮਃ ੫)
The medicine of the Almighty's Name, is in everyone's heart, Dear Brother.

ਗੁਰ ਪੂਰੇ ਬਿਨੁ ; ਬਿਧਿ ਨ ਬਨਾਈ ॥ (੨੫੯-੧੫, ਗਉੜੀ, ਮਃ ੫)
Without the grace of Perfect Guru, no one has made such medicine of Almighty's name.

ਗੁਰਿ ਪੂਰੈ ; ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥ (੨੫੯-੧੬, ਗਉੜੀ, ਮਃ ੫)
When the Perfect Guru, guided the disciple to practice life in moderate,

ਨਾਨਕ , ਤਉ ਫਿਰਿ ; ਦੂਖ ਨ ਥੀਆ ॥੪੫॥ (੨੫੯-੧੬, ਗਉੜੀ, ਮਃ ੫)
then, Guru Nanak says, the disciple will never suffer in pains again. ||45||

ਸਲੋਕੁ ॥ (੨੫੯-੧੬)
Salok:

ਵਾਸੁਦੇਵ ਸਰਬਤ੍ਰ ਮੈ ; ਊਨ ਨ ਕਤਹੂ ਠਾਇ ॥ (੨੫੯-੧੬, ਗਉੜੀ, ਮਃ ੫)
Almighty pervades in all places, there is no place without His presence.

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ ; ਨਾਨਕ , ਕਾਇ ਦੁਰਾਇ ॥੧॥ (੨੫੯-੧੭, ਗਉੜੀ, ਮਃ ੫)
Internally and externally, He is with you. Guru Nanak says, what can be hidden from Him? ||1||

ਪਉੜੀ ॥ (੨੫੯-੧੭)
Pauree:

ਵਵਾ ; ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥ (੨੫੯-੧੭, ਗਉੜੀ, ਮਃ ੫)
Through We-wa letter Guruji says, do not harbor hatred against anyone;

ਘਟ ਘਟ ਅੰਤਰਿ ; ਬ੍ਰਹਮ ਸਮਾਹੂ ॥ (੨੫੯-੧੮, ਗਉੜੀ, ਮਃ ੫)

Because in each and every heart (being), Almighty resides equally.

ਵਾਸੁਦੇਵ ; ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ ॥ (੨੫੯-੧੮, ਗਉੜੀ, ਮਃ ੫)

The All-pervading Almighty is permeating and pervading in water and on land.

ਗੁਰਪ੍ਰਸਾਦਿ ; ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥ (੨੫੯-੧੮, ਗਉੜੀ, ਮਃ ੫)

Through Guru's blessings, rare ones only have known Him (Almighty).

ਵੈਰ ਵਿਰੋਧ ਮਿਟੇ ; ਤਿਹ ਮਨ ਤੇ ॥ (੨੫੯-੧੯, ਗਉੜੀ, ਮਃ ੫)

Present enimity (Vaer) and past enimity (Virodh) vanishes from their mind,

ਹਰਿ ਕੀਰਤਨੁ ; ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥ (੨੫੯-੧੯, ਗਉੜੀ, ਮਃ ੫)

who, as Gurmukh (Guru-oriented) listen to Almighty's praises.

ਵਰਨ ਚਿਹਨ ; ਸਗਲਹ ਤੇ ਰਹਤਾ ॥
ਨਾਨਕ , ਹਰਿ ਹਰਿ ; ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥ (੨੫੯-੧੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the ones who recites Almighty's Name through a Guru, rises above all divisions of caste, colours, social classes and status symbols. ||46||

ਸਲੋਕੁ ॥ (੨੬੦-੧)

Salok:

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ; ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥ (੨੬੦-੧, ਗਉੜੀ, ਮਃ ੫)

A foolish, ignorant, devotee of maya (faithless cynic) spents his entire life performing deeds in egotism, selfishness and conceit,.

ੜੜਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ;
ਨਾਨਕ , ਕਿਰਤਿ ਕਮਾਨ ॥੧॥ (੨੬੦-੨, ਗਉੜੀ, ਮਃ ੫)

Such ones dies in suffering, like one dying of thirst; Guru Nanak says, this is because of the deeds he has performed. ||1||

ਪਉੜੀ ॥ (੨੬੦-੨)

Pauree:

ੜਾੜਾ ; ੜਾੜਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ ॥ (੨੬੦-੨, ਗਉੜੀ, ਮਃ ੫)

Through Rra-rra letter Guruji says that the argument of birth and death is resolved by participating in the holy congregation (Saadh Sanggat);

ਕਰਮ ਧਰਮ ਤਤੁ ; ਨਾਮ ਅਰਾਧੁ ॥ (੨੬੦-੩, ਗਉੜੀ, ਮਃ ੫)

The essence of all religious practices and merits, is the recitation of Almighty's Name (Naam) (which means that all the practices and merit are of no value without reciting Almighty's Name).

ਰੂੜੋ ; ਜਿਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ ॥ (੨੬੦-੩, ਗਉੜੀ, ਮਃ ੫)

When the Beautiful Almighty abides within the heart,

ਉਆ ਕੀ ਝਾੜਿ ; ਮਿਟਤ ਬਿਨਸਾਹੀ ॥ (੨੬੦-੩, ਗਉੜੀ, ਮਃ ੫)

the entire disagreements dispels away and vanishes forever (means that they see Almighty within all).

ਝਾੜਿ ਕਰਤ ; ਸਾਕਤ ਗਾਵਾਰਾ ॥ (੨੬੦-੪, ਗਉੜੀ, ਮਃ ੫)

The foolish, devotee of Maya initiates argument;

ਜੇਹ ਹੀਐ ; ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ ॥ (੨੬੦-੪, ਗਉੜੀ, ਮਃ ੫)

whose heart is influenced by egotistical intellect and driven by desires.

ਝਾੜਾ ; ਗੁਰਮੁਖਿ ਝਾੜਿ ਮਿਟਾਈ ॥
ਨਿਮਖ ਮਾਹਿ ; ਨਾਨਕ ਸਮਝਾਈ ॥੪੭॥ (੨੬੦-੪, ਗਉੜੀ, ਮਃ ੫)

Through Rra-rra letter Guruji concludes that the Gurmukh (Guru-oriented) eradicates argumental intellect in an instant by attaining Almighty's knowledge, says Guru Nanak. ||47||

ਸਲੋਕੁ ॥ (੨੬੦-੫)

Salok:

ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ; ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ ॥ (੨੬੦-੫, ਗਉੜੀ, ਮਃ ੫)

O mind, grasp the Support of the Satguru; give up your clever arguments.

ਗੁਰ ਦੀਖਿਆ ਜਿਹ ਮਨਿ ਬਸੈ ;
ਨਾਨਕ , ਮਸਤਕਿ ਭਾਗੁ ॥੧॥ (੨੬੦-੫, ਗਉੜੀ, ਮਃ ੫)

One who has the Guru's Teachings within his mind, Guru Nanak says, has good destiny inscribed upon his forehead. ||1||

ਪਉੜੀ ॥ (੨੬੦-੬)

Pauree:

ਸਸਾ , ਸਰਨਿ ਪਰੇ ; ਅਬ ਹਾਰੇ ॥
ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ; ਬੇਦ ਪੂਕਾਰੇ ॥ (੨੬੦-੬, ਗਉੜੀ, ਮਃ ੫)

Through the letter Se-ssa, Guruji says that I have now entered Your Sanctuary, Almighty; I am so tired of reciting the Shaastras, the Simritees and the Vedas.

ਸੋਧਤ ਸੋਧਤ ; ਸੋਧਿ ਬੀਚਾਰਾ ॥ (੨੬੦-੭, ਗਉੜੀ, ਮਃ ੫)

I searched and searched and searched, and now I have come to realize,

ਬਿਨੁ ਹਰਿ ਭਜਨ ; ਨਹੀ ਛੁਟਕਾਰਾ ॥ (੨੬੦-੭, ਗਉੜੀ, ਮਃ ੫)

that without meditating on the Almighty, there is no emancipation.

ਸਾਸਿ ਸਾਸਿ ; ਹਮ ਭੂਲਨਹਾਰੇ ॥ (੨੬੦-੭, ਗਉੜੀ, ਮਃ ੫)

With each and every breath, I make mistakes.

ਤੁਮ ਸਮਰਥ ; ਅਗਨਤ ਅਪਾਰੇ ॥ **(ਅਗੱਨਤ ਬੋਲੋ)** (੨੬੦-੮, ਗਉੜੀ, ਮਃ ੫)

You are All-powerful, endless and infinite.

ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ; ਦਇਆਲਾ ॥ (੨੬੦-੮, ਗਉੜੀ, ਮਃ ੫)

Please keep me in Your Sanctuary, save me, House of Mercy (Almighty)

ਨਾਨਕ ; ਤੁਮਰੇ ਬਾਲ , ਗੁਪਾਲਾ ॥੪੮॥ (੨੬੦-੮, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, I am your child, O Lord of the World. ||48||

ਸਲੋਕੁ ॥ (੨੬੦-੯)

Salok:

ਖੁਦੀ ਮਿਟੀ , ਤਬ ਸੁਖ ਭਏ ; ਮਨ ਤਨ ਭਏ ਅਰੋਗ ॥ (੨੬੦-੯, ਗਉੜੀ, ਮਃ ੫)

When selfishness and conceit are eradicated, then, peace comes, and the mind and body are healthy.

ਨਾਨਕ , ਦ੍ਰਿਸਟੀ ਆਇਆ ; ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥ (੨੬੦-੯, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, then He comes to be seen (manifest) the One, Almighty who is worthy of praise. ||1||

ਪਉੜੀ ॥ (੨੬੦-੧੦)

Pauree:

ਖਖਾ ; ਖਰਾ ਸਰਾਹਉ ਤਾਹੂ ॥ (੨੬੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

Through Khe-kha letter Guruji says, praise and extol Him on High,

ਜੋ ਖਿਨ ਮਹਿ ; ਊਨੇ ਸੁਭਰ ਭਰਾਹੂ ॥ **(ਸੁੱਭਰ ਬੋਲੋ)** (੨੬੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

who fills the empty to over-flowing in an instant.

ਖਰਾ ਨਿਮਾਨਾ ਹੋਤ ; ਪਰਾਨੀ ॥ (੨੬੦-੧੦, ਗਉੜੀ, ਮਃ ੫)

When the mortal being becomes absolutely humble,

ਅਨਦਿਨੁ ਜਾਪੈ ; ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥ (੨੬੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

then he meditates night and day on Almighty, the Detached Lord of Nirvaanaa.

ਭਾਵੈ ਖਸਮ ; ਤ ਉਆ ਸੁਖੁ ਦੇਤਾ ॥ (੨੬੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

If it pleases the Will of our Lord and Master, then He blesses us with peace.

ਪਾਰਬ੍ਰਹਮੁ ; ਐਸੋ ਆਗਨਤਾ ॥ **(ਆਗੱਨਤਾ ਬੋਲੋ)** (੨੬੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

Such is the Infinite, Supreme Lord Almighty.

ਅਸੰਖ ਖਤੇ ; ਖਿਨ ਬਖਸਨਹਾਰਾ ॥ (੨੬੦-੧੧, ਗਉੜੀ, ਮਃ ੫)

He forgives countless sins in an instant.

ਨਾਨਕ ਸਾਹਿਬ ; ਸਦਾ ਦਇਆਰਾ ॥੪੯॥ (੨੬੦-੧੨, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, our Lord and Master is merciful forever. ||49||

ਸਲੋਕੁ ॥ (੨੬੦-੧੨)

Salok:

ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ; ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥ (੨੬੦-੧੨, ਗਉੜੀ, ਮਃ ੫)

I speak the Truth - listen, O my mind: take to the Sanctuary of the Sovereign Lord King.

ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ;
ਨਾਨਕ , ਲਏ ਸਮਾਇ ॥੧॥ (੨੬੦-੧੩, ਗਉੜੀ, ਮਃ ੫)

Give up all your clever tricks, Guru Nanak says, and He shall absorb you into Himself. ||1||

ਪਉੜੀ ॥ (੨੬੦-੧੩)

Pauree:

ਸਸਾ ; ਸਿਆਨਪ ਛਾਡੁ ਇਆਨਾ ॥ (੨੬੦-੧੩, ਗਉੜੀ, ਮਃ ੫)

Through Se-Ssa letter Guruji says, give up your clever tricks, you ignorant fool!

ਹਿਕਮਤਿ ਹੁਕਮਿ ; ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥ (੨੬੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

Almighty is not pleased with worldly intelligence and commands.

ਸਹਸ ਭਾਤਿ ; ਕਰਹਿ ਚਤੁਰਾਈ ॥ (੨੬੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

You may practice a thousand forms of cleverness,

ਸੰਗਿ ਤੁਹਾਰੈ ; ਏਕ ਨ ਜਾਈ ॥ (੨੬੦-੧੪, ਗਉੜੀ, ਮਃ ੫)

but not even one will accompany you in the end.

ਸੋਊ ਸੋਊ ; ਜਪਿ ਦਿਨ ਰਾਤੀ ॥ (੨੬੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

Meditate on that Lord, that Lord, day and night.

ਰੇ ਜੀਅ ; ਚਲੈ ਤੁਹਾਰੈ ਸਾਥੀ ॥ (੨੬੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

O soul, because He alone shall go along with you.

ਸਾਧ ਸੇਵਾ ; ਲਾਵੈ ਜਿਹ ਆਪੈ ॥ (੨੬੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

Those whom Almighty Himself blesses, commits to the service of the Satguru,

ਨਾਨਕ , ਤਾ ਕਉ ; ਦੂਖੁ ਨ ਬਿਆਪੈ ॥੫੦॥ (੨੬੦-੧੫, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, they are not afflicted by suffering. ||50||

ਸਲੋਕੁ ॥ (੨੬੦-੧੬)

Salok:

ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ; ਮਨਿ ਵੂਠੈ ਸੁਖੁ ਹੋਇ ॥ (੨੬੦-੧੬, ਗਉੜੀ, ਮਃ ੫)

Uttering Almighty's Name with speech and keeping it within the your mind, you shall find peace.

ਨਾਨਕ , ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ;
ਥਾਨ ਥਨੰਤਰਿ ਸੋਇ ॥੧॥ (੨੬੦-੧੬, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, Almighty is pervading everywhere; He is contained in all spaces and interspaces. ||1||

ਪਉੜੀ ॥ (੨੬੦-੧੭)

Pauree:

ਹੇਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ ; ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ ॥ (੨੬੦-੧੭, ਗਉੜੀ, ਮਃ ੫)

Behold! The Lord Almighty is totally pervading in each and every heart.

ਹੋਵਤ ਆਏ ਸਦ ਸਦੀਵ ; ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ ॥ (੨੬੦-੧੮, ਗਉੜੀ, ਮਃ ੫)

Forever and ever, the Guru's wisdom has been the Destroyer of pain.

ਹਉ ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ; ਹਉ ਨਾਹੀ ਤਹ ਆਪਿ ॥ (੨੬੦-੧੮, ਗਉੜੀ, ਮਃ ੫)

Subduing the ego, ecstasy is obtained, where there is no ego, there exist Almighty Himself .

ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ; ਸੰਤਸੰਗ ਪਰਤਾਪ ॥ (੨੬੦-੧੯, ਗਉੜੀ, ਮਃ ੫)

The pain of birth and death is removed, by the power of the holy Saadh Sanggat.

ਹਿਤ ਕਰਿ ; ਨਾਮ ਦ੍ਰਿੜੈ ਦਇਆਲਾ ॥
ਸੰਤਹ ਸੰਗਿ ; ਹੋਤ ਕਿਰਪਾਲਾ ॥ (੨੬੦-੧੯, ਗਉੜੀ, ਮਃ ੫)

He becomes kind to those who lovingly enshrine the Name of the Merciful Lord within their hearts, in the holy Saadh Sanggat.

ਓਰੈ ; ਕਛੂ ਨ ਕਿਨਹੂ ਕੀਆ ॥ (੨੬੧-੧, ਗਉੜੀ, ਮਃ ੫)

In this world, no one accomplishes anything by himself.

ਨਾਨਕ ; ਸਭੁ ਕਛੁ , ਪ੍ਰਭ ਤੇ ਹੂਆ ॥੫੧॥ (੨੬੧-੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, everything is done by Almighty. ||51||

ਸਲੋਕੁ ॥ (੨੬੧-੧)

Salok:

ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ;
ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥ **(ਭੂਲਨ-ਹਾਰ ਬੋਲੋ)** (੨੬੧-੧, ਗਉੜੀ, ਮਃ ੫)

Because of the balance due on his account (from past cycles and deeds), he can never be released; he makes mistakes each and every moment.

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ; (ਬਖਸਨ-ਹਾਰ ਬੋਲੋ)
ਨਾਨਕ , ਪਾਰਿ ਉਤਾਰ ॥੧॥ (੨੬੧-੨, ਗਉੜੀ, ਮਃ ੫)
Guru Nanak, say: O Forgiving Lord, please forgive me, and carry me across. ||1||

ਪਉੜੀ ॥ (੨੬੧-੨)
Pauree:

ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ; (ਗੁਨਹ-ਗਾਰ ਬੋਲੋ)
ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ ॥ (੨੬੧-੨, ਗਉੜੀ, ਮਃ ੫)
The sinner is unfaithful to himself; he is ignorant, with shallow understanding.

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸੁਖ ਦੀਏ ; ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥ (੨੬੧-੩, ਗਉੜੀ, ਮਃ ੫)
He does not know the essence of all, the One who gave him body, soul and peace.

ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ; ਦਹ ਦਿਸਿ ਢੂਢਨ ਜਾਇ ॥ (੨੬੧-੩, ਗਉੜੀ, ਮਃ ੫)
For the sake of personal profit and Maya, he goes out, searching in the ten directions.

ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ; (ਦੇਵਨ-ਹਾਰ ਬੋਲੋ)
ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥ (੨੬੧-੪, ਗਉੜੀ, ਮਃ ੫)
He does not enshrine the Generous Lord Almighty, the Great Giver, in his mind, even for an instant.

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ; ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ ॥ (੨੬੧-੪, ਗਉੜੀ, ਮਃ ੫)
Greed, falsehood, corruption and emotional attachment - these are what he collects within his mind.

ਲੰਪਟ ਚੋਰ ਨਿੰਦਕ ਮਹਾ ; ਤਿਨਹੂ ਸੰਗਿ ਬਿਹਾਇ ॥ (੨੬੧-੫, ਗਉੜੀ, ਮਃ ੫)
The worst perverts, thieves and slanderers - he passes his time with them.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਬਖਸਿ ਲੈਹਿ ; ਖੋਟੇ , ਸੰਗਿ ਖਰੇ ॥ (੨੬੧-੫, ਗਉੜੀ, ਮਃ ੫)
But if it pleases You, Lord, then You forgive the impure and make them Pure in Your Company.

ਨਾਨਕ , ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ; ਪਾਹਨ ਨੀਰਿ ਤਰੇ ॥੫੨॥ (੨੬੧-੬, ਗਉੜੀ, ਮਃ ੫)
Guru Nanak says, if it pleases the Supreme Lord Almighty, then even a stone will float on water. ||52||

ਸਲੋਕੁ ॥ (੨੬੧-੬)

Salok:

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ; ਭਰਮੇ ਜਨਮ ਅਨੇਕ ॥ (੨੬੧-੬, ਗਉੜੀ, ਮਃ ੫)

Eating, drinking, playing and laughing, I have wandered through countless incarnations.

ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੂ ; ਨਾਨਕ , ਤੇਰੀ ਟੇਕ ॥੧॥ (੨੬੧-੭, ਗਉੜੀ, ਮਃ ੫)

Please, Almighty, lift me up and out of the terrifying world-ocean. Guru Nanak seeks Your Support. ||1||

ਪਉੜੀ ॥ (੨੬੧-੭)

Pauree:

ਖੇਲਤ ਖੇਲਤ ਆਇਓ ; ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥ (੨੬੧-੭, ਗਉੜੀ, ਮਃ ੫)

Playing, playing, I have been reincarnated countless times, but this has only brought pain.

ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ ; ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ ॥ (੨੬੧-੭, ਗਉੜੀ, ਮਃ ੫)

Troubles are removed, when one meets with the Satguru and immerses himself in the Word of the True Guru.

ਖਿਮਾ ਗਹੀ , ਸਚੁ ਸੰਚਿਓ ; ਖਾਇਓ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥ (੨੬੧-੮, ਗਉੜੀ, ਮਃ ੫)

Adopting an attitude of forgiving (tolerance) and gathering truth, partake of the Ambrosial Nectar of the Name.

ਖਰੀ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਭਈ ; ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ ॥ (੨੬੧-੮, ਗਉੜੀ, ਮਃ ੫)

When my Lord and Master showed His Great Mercy, I found peace, happiness and bliss.

ਖੇਪ ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ; ਘਰਿ ਆਏ ਪਤਿਵੰਤ ॥ (੨੬੧-੯, ਗਉੜੀ, ਮਃ ੫)

My merchandise has arrived safely, and I have made a great profit; I have returned home with honor.

ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ; ਆਇ ਮਿਲੇ ਭਗਵੰਤ ॥ (੨੬੧-੯, ਗਉੜੀ, ਮਃ ੫)

The Guru has given me great consolation, and the Lord Almighty has come to meet me.

ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ ; ਆਗੈ ਪਾਛੈ ਆਪਿ ॥ (੨੬੧-੧੦, ਗਉੜੀ, ਮਃ ੫)

He Himself has acted, and He Himself acts. He was in the past, and He shall be in the future.

ਨਾਨਕ , ਸੋਊ ਸਰਾਹੀਐ ;
ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ ॥੫੩॥ (੨੬੧-੧੦, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, praise the One, who is contained (exist) in each and every heart. ||53||

ਸਲੋਕੁ ॥ (੨੬੧-੧੧)

Salok:

ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ; ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲ ॥ (੨੬੧-੧੧, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, I have come to Your Sanctuary, O Merciful Lord, Ocean of compassion.

ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ;
ਨਾਨਕ , ਹੋਤ ਨਿਹਾਲ ॥੧॥ (੨੬੧-੧੧, ਗਉੜੀ, ਮਃ ੫)

One whose mind is filled with the One Word of the Lord, Guru Nanak says, becomes exalted (delighted) in totally blissful state. ||1||

ਪਉੜੀ ॥ (੨੬੧-੧੨)

Pauree:

ਅਖਰ ਮਹਿ ; ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥ (੨੬੧-੧੨, ਗਉੜੀ, ਮਃ ੫)

With the Word, Almighty established the three worlds.

ਅਖਰ ਕਰਿ ਕਰਿ ; ਬੇਦ ਬੀਚਾਰੇ ॥ (੨੬੧-੧੨, ਗਉੜੀ, ਮਃ ੫)

Created from the Word, then using the Word, Vedas are contemplated.

ਅਖਰ ; ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥ (੨੬੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

From the Word, came the Shaastras, Simritees and Puraanas.

ਅਖਰ ; ਨਾਦ ਕਥਨ ਵਖੵਾਨਾ ॥ **(ਵਖਿਆਨਾ ਬੋਲੋ)** (੨੬੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

From the Word, came the sound current of Almighty's Name (Naam), speeches and explanations.

ਅਖਰ , ਮੁਕਤਿ ਜੁਗਤਿ ; ਭੈ ਭਰਮਾ ॥ (੨੬੧-੧੩, ਗਉੜੀ, ਮਃ ੫)

From the Word, comes the way of liberation from fear and doubt.

ਅਖਰ , ਕਰਮ ਕਿਰਤਿ ; ਸੁਚ ਧਰਮਾ ॥ (੨੬੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

From the Word, come religious rituals and true ethical practices.

ਦ੍ਰਿਸਟਿਮਾਨ ; ਅਖਰ ਹੈ ਜੇਤਾ ॥ (੨੬੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

In the visible universe, the Word is seen.

ਨਾਨਕ ; ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥੫੪॥ (੨੬੧-੧੪, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak says, the Supreme Lord Almighty remains unattached and untouched. ||54||

ਸਲੋਕੁ ॥ (੨੬੧-੧੫)

Salok:

ਹਥਿ ਕਲੰਮ ਅਗੰਮ ; ਮਸਤਕਿ ਲਿਖਾਵਤੀ ॥ (੨੬੧-੧੫, ਗਉੜੀ, ਮਃ ੫)

With pen in hand, the Inaccessible Almighty writes man's destiny on his forehead.

ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ; ਅਨੂਪ ਰੂਪਾਵਤੀ ॥ (੨੬੧-੧੫, ਗਉੜੀ, ਮਃ ੫)

The Lord of Incomparable Beauty is involved with all.

ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ; ਤੁਹਾਰੀਆ ॥ (੨੬੧-੧੫, ਗਉੜੀ, ਮਃ ੫)

I cannot describe Your Praises with my mouth, O Lord.

ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ; ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੧॥ (੨੬੧-੧੬, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak is fascinated, gazing upon the Blessed Vision of Your Darshan; he is a sacrifice to You. ||1||

ਪਉੜੀ ॥ (੨੬੧-੧੬)

Pauree:

ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ; ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥ (੨੬੧-੧੬, ਗਉੜੀ, ਮਃ ੫)

O Immovable Lord, O Supreme Lord Almighty, Imperishable, Destroyer of sins:

ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ; ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ ॥ (੨੬੧-੧੭, ਗਉੜੀ, ਮਃ ੫)

O Perfect, All-pervading Lord, Destroyer of pain, Treasure of virtue:

ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ; ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥ (੨੬੧-੧੭, ਗਉੜੀ, ਮਃ ੫)

O Companion, Formless, Absolute Lord, Support of all:

ਹੇ ਗੋਬਿਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ; ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥ (੨੬੧-੧੮, ਗਉੜੀ, ਮਃ ੫)

O Lord of the Universe, Treasure of excellence, with clear eternal understanding:

ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ; ਹਹਿ ਭੀ ਹੋਵਨਹਾਰ ॥ (੨੬੧-੧੮, ਗਉੜੀ, ਮਃ ੫)

Most Remote of the Remote, Lord Almighty: You are, You were, and You shall always be.

ਹੇ ਸੰਤਹ ਕੈ ਸਦਾ ਸੰਗਿ ; ਨਿਧਾਰਾ ਆਧਾਰ ॥ (੨੬੧-੧੯, ਗਉੜੀ, ਮਃ ੫)

O Constant Companion of the devotees, You are the Support of the unsupported.

ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ; ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੋਇ ॥ (੨੬੧-੧੯, ਗਉੜੀ, ਮਃ ੫)

O my Lord and Master, I am Your slave. I am virtue-less, I have no virtues at all.

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ; ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫੫॥ (੨੬੨-੧, ਗਉੜੀ, ਮਃ ੫)

Guru Nanak: grant me the Gift of Your Name, Lord, that I may string it and keep it within my heart. ||55||

ਸਲੋਕੁ ॥ (੨੬੨-੧)

Salok:

ਗੁਰਦੇਵ ਮਾਤਾ , ਗੁਰਦੇਵ ਪਿਤਾ ;
ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥ (੨੬੨-੧, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev), (He) is my mother, father; and He is my Master who is Almighty Himself.

ਗੁਰਦੇਵ ਸਖਾ , ਅਗਿਆਨ ਭੰਜਨੁ ;
ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥ (੨੬੨-੨, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is my companion, the Destroyer of ignorance; He is my relative and brother.

ਗੁਰਦੇਵ ਦਾਤਾ , ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ;
ਗੁਰਦੇਵ ਮੰਤੁ , ਨਿਰੋਧਰਾ ॥ (੨੬੨-੨, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the Giver, the bestower of Almighty's Name and His Mantra remains victorious forever.

ਗੁਰਦੇਵ ਸਾਂਤਿ , ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ;
ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥ (੨੬੨-੩, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the image of peace, truth and wisdom. He is paras (a touch-stone which transforms eight types of materials into gold upon touching it) which transforms a human into His form.

ਗੁਰਦੇਵ ਤੀਰਥੁ , ਅੰਮ੍ਰਿਤ ਸਰੋਵਰੁ ;
ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥ (ਮੱਜਨੁ ਬੋਲੋ) (੨੬੨-੩, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the sacred shrine of pilgrimage, and the pool of nectar; bathing in the Guru's wisdom, one immerses in the Infinite (Almighty).

ਗੁਰਦੇਵ ਕਰਤਾ , ਸਭਿ ਪਾਪ ਹਰਤਾ ;
ਗੁਰਦੇਵ , ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥ (੨੬੨-੪, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) is the Creator, and the Destroyer of all sins; the Divine Guru is the Purifier of sinners.

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ;
ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ , ਉਧਰਾ ॥ (੨੬੨-੫, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) (He) existed at the primal beginning, throughout the ages, in each and every age. Chanting His Mantra, one is ferried across the materialistic worldly ocean.

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ , ਕਰਿ ਕਿਰਪਾ ;
ਹਮ ਮੂੜ ਪਾਪੀ , ਜਿਤੁ ਲਗਿ ਤਰਾ ॥ (੨੬੨-੫, ਗਉੜੀ, ਮਃ ੫)

Dear Almighty, please be merciful to me, that I am united in your congregation as you are the destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev); I am a foolish sinner, but holding onto you, I am carried across.

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ;
ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ , ਨਮਸਕਰਾ ॥੧॥ (੨੬੨-੬, ਗਉੜੀ, ਮਃ ੫)

The destroyer of the darkness of ignorance (Gu), illuminator of knowledge (R) and the greatest (Dev) is the True Guru, the Supreme Lord Almighty, the Transcendent Lord; Guru Nanak bows in humble reverence to such Almighty. ||1||

ਏਹੁ ਸਲੋਕੁ ; ਆਦਿ ਅੰਤਿ ਪੜਣਾ ॥ (੨੬੨-੭, ਗਉੜੀ, ਮਃ ੫)

Read this Salok at the beginning, and at the end. ||

14. DEKNI ONGKAAR

ਰਾਮਕਲੀ , ਮਹਲਾ ੧ ; ਦਖਣੀ ਓਅੰਕਾਰੁ (‘ਮਹੱਲਾ ਪਹਿਲਾ’ ਬੋਲੋ) (੯੨੯-੧੭)

Guru Nanak Dev Ji uttered the following hymn in Ramkali Ragni. Dekhni Oangkaar is the title of the hymn.

੧ਓ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੨੯-੧੭)

There is one without any else (Eak), universal creator (Ongkar), True in all past, present and future (Sat), vanishes the darkness of ignorance with brightness of knowledge (Gur), attainable with such Guru’s grace (Persad).

Prologue: Once Sri Guru Nanak Dev Ji visited the south, there was a Shiva’s temple at the bank of river Narbeda by the name of Oangkaar. In the temple one teacher was teaching alphabets to number of children, Guruji approached and ask ‘Dear brother, you only know to teach alphabets or you also understand the meanings of these alphabets’. The teacher answered ‘I don’t know the meanings of these alphabets, please kindly be graceful and utter the meanings’. Guruji then uttered the following hymn.

ਓਅੰਕਾਰਿ ; ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥ (੯੨੯-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The universal creator (Ongkar) form of Almighty created Brahma, who is Brahma?

ਓਅੰਕਾਰੁ ; ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥ (੯੨੯-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

He kept Ongkaar in his consciousness.

ਓਅੰਕਾਰਿ ; ਸੈਲ ਜੁਗ ਭਏ ॥ (੯੨੯-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

It is from the universal creator (Ongkar) form of Almighty four (4) mountains (Udachal, Astachal, Bindyachal and Mundrachal) is created in order to establish the earth code and divided the duration of the creation in four (4) ages (Sat-yug, Thretha-yug, Duapur-yug & Kal-yug).

ਓਅੰਕਾਰਿ ; ਬੇਦ ਨਿਰਮਏ ॥ (ਨਿਰ-ਮਏ ਬੋਲੋ) (੯੨੯-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

It is from the universal creator (Ongkar) form of Almighty that the knowledge (Vedh – there are 4 early scriptures Rig, Yujhar, Sham & Atherban) is created.

ਓਅੰਕਾਰਿ ; ਸਬਦਿ ਉਧਰੇ ॥ (੯੩੦-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

It is because of the universal creator (Ongkar) form of Almighty’s meditation that jeev (being) obtains salvation and Almighty has saved the divine knowledge from demons.

ਓਅੰਕਾਰਿ ; ਗੁਰਮੁਖਿ ਤਰੇ ॥ (੯੩੦-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

With Almighty's meditation through Guru, jeev (being) swims across this materialistic worldly ocean.

ਓ ਨਮ ਅਖਰ ; ਸੁਣਹੁ ਬੀਚਾਰੁ ॥ (੯੩੦-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who is worthy of salutation (namaskar – prostrate in respect) and beyond destruction (A-khar means Abinasi – imperishable), listen to the contemplation of such Almighty.

ਓ ਨਮ ਅਖਰੁ ; ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥ (ਤ੍ਰਿ-ਭਵਣ ਬੋਲੋ) (੯੩੦-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who is worthy of salutation (namaskar – prostrate in respect) and beyond destruction (A-khar means Abinasi – imperishable) is the principal of all the three worlds. ||1||

ਸੁਣਿ ਪਾਡੇ ; ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥ (੯੩੦-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Pandit listen, why are you writings which creates the bondage form of deeds (karma).

ਲਿਖੁ ਰਾਮ ਨਾਮ ;
ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥ (੯੩੦-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through Guru write the omnipresent (Ram) universal sustainer (Gopal) Almighty's name. Pause (Rahao). ||1||Pause||

ਸਸੈ , ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ;
ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ ॥ (੯੩੦-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The contemplation of the alphabet Sesa (ਸ-S) is that the three world's form of universal is created by the Almighty without any effort (sehaj).

ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ;
ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ ॥ (੯੩੦-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those Gurmukh who picks the virtues like acceptation (Manak- gem) and ascetic (Moti-pearl) means that those who embraces virtues through congregations of those who have control over their mind (Sadh Sangat) obtains the principal (Atam) form of material (vastu) in this world.

ਸਮਝੈ ਸੂਝੈ , ਪੜਿ ਪੜਿ ਬੂਝੈ ;
ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ ॥ (੯੩੦-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Upon reading the divine books one who inquire's from the True Guru about Almighty's form and through the understanding of Guru's sermon (instruction) practices (abhiase) accordingly, the ultimate form of all age (duration), consistent and true Almighty becomes obvious.

ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੇ ;
ਬਿਨੁ ਸਾਚੇ , ਜਗੁ ਕਾਚਾ ॥੨॥ (੯੩੦-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those Gurmukh who keeps (remembers) the true Almighty's name sees with contemplation (vichar) form of eyes that without the true Almighty the name sake universe is unriped (kacha) and false (mithia). ||2||

ਧਧੈ ਧਰਮੁ ਧਰੇ , ਧਰਮਾ ਪੁਰਿ ;
ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ ॥ (ਗੁਣ-ਕਾਰੀ ਬੋਲੋ) (੯੩੦-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The contemplation of the alphabet Dhedha (ਧ-Dh) is that only those great ones (Mahatma) embraces religion (faith) who are perfect in all religions (means their practices is pure which does not offend any religion), such virtues (meritorious) ones obtains mind's fortitude (Dhiraj).

ਧਧੈ , ਧੂਲਿ ਪੜੈ ਮੁਖਿ ਮਸਤਕਿ ;
ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥ (੯੩੦-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through the Dhedha (ਧ-Dh) alphabet Guruji says that when the feet dust of such supreme ones (as describe in the line) touches the forehead one becomes pure although the person was dirty (sinful) like the metal dirt (manur) transforms into pure gold means become the pure Almighty's form.

ਧਨੁ ਧਰਣੀਧਰੁ ਆਪਿ ਅਜੋਨੀ ;
ਤੋਲਿ ਬੋਲਿ ਸਚੁ ਪੂਰਾ ॥ (੯੩੦-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Universal Embracial (Dharni-dhar) means that Almighty is great who is beyond birth (Ajuni – unborn) and whose comtemplation is perfect and true;

Second meaning: Those saints whose true wealth is Almighty, their contemplation (vichar) is perfect and their speech is true as well means what ever they utter becomes reality.

ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ ;
ਕੈ ਜਾਣੈ ਗੁਰੁ ਸੂਰਾ ॥੩॥ (੯੩੦-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The rules (practices) of the creator (Karta-Almighty) is known to the creator or the warrior (Surma – brave) Guru who killed all the enemies such as lust, anger, greed, attachment, ego, etc. ||3||

ਗਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ;
ਗਰਬਿ ਗਲੇ ਬਿਖੁ ਖਾਇਆ ॥ (੯੩੦-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The jeev (being) who losses knowledge by loving other then Almighty means that the jeev who did not obtain knowledge is rotten in ego and have consumed the desires form of poison is totally ignorant about the Almighty's existence.

ਗੁਰ ਰਸੁ ਗੀਤ ਬਾਦ , ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ;
ਗਹਿਰ ਗੰਭੀਰੁ ਗਵਾਇਆ ॥ (੯੩੦-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who did not listen to the uttered Guru's ambrosial form of praise means that the ones who have forgotten the Almighty who is profound, unfathomable Lord.

ਗੁਰਿ ਸਚੁ ਕਹਿਆ , ਅੰਮ੍ਰਿਤੁ ਲਹਿਆ ;
ਮਨਿ ਤਨਿ ਸਾਚੁ ਸੁਖਾਇਆ ॥ (੯੩੦-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whosoever receives the true form (Sach Roop) sermons from Guru obtains the nectar (Amrit) form of sermon, thereafter the truth (Almighty) pleases their mind and body which means that the mind and body meditates.

ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ;
ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥੪॥ (੯੩੦-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guru is the Almighty himself who bestows nectar and He Himself becomes the devotee who drinks the nectar. ||4||

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ;
ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ ॥ (੯੩੦-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

For the sake of description everyone says that Almighty is one but within the ego of physical body and pride of wealth subsist (exist).

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ;
ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਞਾਪੈ ॥ (੯੩੦-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who recognizes one (Almighty) internally and externally, through them who listens to the sermons recognizes the true form (Almighty).

ਪ੍ਰਭੁ ਨੇੜੈ , ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ;

ਏਕੋ ਸ੍ਰਿਸਟਿ ਸਬਾਈ ॥ (੯੩੦-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore do not assume Almighty is far away instead he is near as He (Almighty) is the only one seen everywhere in this universe.

ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ;
ਨਾਨਕ , ਏਕੁ ਸਮਾਈ ॥੫॥ (੯੩੦-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

So there is only Almighty and no other, Sri Guruji says that the whole universe will be absorbed into the one (Almighty) means that while the creation is in existence Almighty remain within the creation and when the creation vanishes everything is absorbed into Him and he remains.||5||

ਇਸੁ ਕਰਤੇ ਕਉ ਕਿਉ , ਗਹਿ ਰਾਖਉ ;
ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ ॥ (੯੩੦-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

How to hold this mind who has became the creator and creation itself as this mind is unbendable (stubborn) and immeasurable means that the mind transforms rapidly.

ਮਾਇਆ ਕੇ ਦੇਵਾਨੇ ਪ੍ਰਾਣੀ ;
ਝੂਠਿ ਠਗਉਰੀ ਪਾਈ ॥ (੯੩੦-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

This human (Prani-one with life-forces) is made foolish by the mammon (maya) by by influencing with deceive (cheat) herb of false desires.

ਲਬਿ ਲੋਭਿ ਮੁਹਤਾਜਿ ਵਿਗੂਤੇ ;
ਇਬ ਤਬ ਫਿਰਿ ਪਛੁਤਾਈ ॥ (੯੩੦-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

In the influence of greed of consumption (Lab) and greed of collection (Lob) jeev is being spoiled therefore the jeev regrets in the present time, during death and will grieve again and again.

ਏਕੁ ਸਰੇਵੈ , ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵੈ ;
ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥੬॥ (੯੩੦-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The jeev who stays obedient to one (Almighty) obtains the practice towards salvation only then the jeev becomes free from cycle of reincarnation. ||6||

Guruji apparently explains the principal that Almighty is the only one within the entire creation in next lines.

ਏਕੁ ਅਚਾਰੁ ; ਰੰਗੁ ਇਕੁ ਰੂਪੁ ॥ (੯੩੦-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one Almighty is the form of all deeds (karma) and form of all colours (Rang- happineess, sadness, richness, poverty, power [rajo], consume[tamo], meditation[sato], peace, troubles, disasters, etc.) is also Almighty alone.

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ; ਅਸ ਰੂਪੁ ॥ (੯੩੦-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty alone is also the form of air, water and fire.

ਏਕੋ ਭਵਰੁ ; ਭਵੈ ਤਿਹੁ ਲੋਇ ॥ (੯੩੦-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one Almighty in jeev (being) form wanders in all three worlds.

ਏਕੋ ਬੂਝੈ ਸੂਝੈ ; ਪਤਿ ਹੋਇ ॥ (੯੩੦-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The honour of those shall remain who inquires (Buje) only from the True Guru thereafter Almighty's existing manifest within their sight (Suje).

ਗਿਆਨੁ ਧਿਆਨੁ ਲੇ ;
ਸਮਸਰਿ ਰਹੈ ॥ **(ਸਮ-ਸਰਿ ਬੋਲੋ)** (੯੩੦-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through Guru's knowledge those who adopts Almighty's concentration with a consistent state of mind shall remain means that those shall stay united with Almighty and obtain salvation (free from reincarnations cycle).

ਗੁਰਮੁਖਿ ਏਕੁ ਵਿਰਲਾ ; ਕੋ ਲਹੈ ॥ (੯੩੦-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However only Gurmukh attains such union among all Gurmukh are the rare ones.

ਜਿਸਨੋ ਦੇਇ ; ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਏ ॥ (੯੩੦-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

To whomever the Almighty blesses through his grace, those fortunate ones obtains happiness.

ਗੁਰੂ ਦੁਆਰੈ ; ਆਖਿ ਸੁਣਾਏ ॥੭॥ (੯੩੦-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However the sermons should be presented in Guru's way means that the disciple should be with the four practices and ever willing to perform voluntary service only then one becomes qualified to receive Guru's sermons.||7||

ਊਰਮ ਧੂਰਮ ; ਜੋਤਿ ਉਜਾਲਾ ॥ (੯੩੦-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The light (Jothi-Almighty) illuminates on the earth (Uram) and sky (Dhuram).

Second meaning: Almighty exists within the creation.

ਤੀਨਿ ਭਵਣ ਮਹਿ ; ਗੁਰ ਗੋਪਾਲਾ ॥ (੯੩੦-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The universal sustainer (Gopal) and destroyer of ignorant darkness with light of knowledge (Gur), Almighty illuminates all the three worlds.

ਊਗਵਿਆ ; ਅਸ ਰੂਪੁ ਦਿਖਾਵੈ ॥ (੯੩੦-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Once jeev is illuminated with the light of such divine knowledge then Almighty shows himself.

ਕਰਿ ਕਿਰਪਾ ; ਅਪੁਨੈ ਘਰਿ ਆਵੈ ॥ (੯੩੦-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When Almighty blesses his devotee he comes in obvious form within the sight of his devotee which means that the jeev comes to its very own-self.

ਊਨਵਿ ਬਰਸੈ ; ਨੀਝਰ ਧਾਰਾ ॥ (੯੩੦-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Descending low (Unav) means that upon becoming merciful Guru form of clouds, continuous nectar like-rain of sermons falls.

ਊਤਮ ਸਬਦਿ ; ਸਵਾਰਣਹਾਰਾ ॥ (੯੩੦-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The great (Utam) sermons (Updesh) of the Guru is the corrector (swaran-har) of the Sikh.

ਇਸੁ ਏਕੇ ਕਾ ; ਜਾਣੈ ਭੇਉ ॥ (੯੩੦-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one who knows the secret of one Almighty that He is the creator and the life form of all the creation.

ਆਪੇ ਕਰਤਾ ; ਆਪੇ ਦੇਉ ॥੮॥ (੯੩੦-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one who knows the secret of one Almighty that He is the creator and the life form of all the creation.||8||

ਉਗਵੈ ਸੂਰੁ ; ਅਸੁਰ ਸੰਘਾਰੈ ॥ (੯੩੦-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the divine knowledge sun rises all the demons (evil desires – lust anger, greed, attachment and ego) are vanished.

ਊਚਉ ਦੇਖਿ ; ਸਬਦਿ ਬੀਚਾਰੈ ॥ (੯੩੦-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Once the spiritual state is uplifted with divine knowledge then one should continue to contemplate on Guru's hymns (Gurbani) in order to dispel ego.

ਊਪਰਿ ਆਦਿ ਅੰਤਿ ; ਤਿਹੁ ਲੋਇ ॥ (੯੩੦-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is above all and forever (Aadh-before the beginning & Aant-after the doom) He illuminates (life form) of all the three worlds.

ਆਪੇ ਕਰੈ ਕਥੈ ; ਸੁਣੈ ਸੋਇ ॥ (੯੩੦-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself creates the divine knowledge, utters the divine knowledge in the form of scholar and as well as listen to the divine knowledge in the form of audience.

ਓਹੁ ਬਿਧਾਤਾ ; ਮਨੁ ਤਨੁ ਦੇਇ ॥ (੯੩੧-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is the donor of the deeds returns (Bidata-karam phal perdata) as well as He is the giver of mind and body.

ਓਹੁ ਬਿਧਾਤਾ ; ਮਨਿ ਮੁਖਿ ਸੋਇ ॥ (੯੩੧-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty, the donor of deeds returns, He is the form of mind himself and He is uttered through the mouth.

ਪ੍ਰਭੁ ਜਗਜੀਵਨੁ ; ਅਵਰੁ ਨ ਕੋਇ ॥ (੯੩੧-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is capable to bring life into all the jeev (being) and there is no one else with such capability.

ਨਾਨਕ , ਨਾਮਿ ਰਤੇ ; ਪਤਿ ਹੋਇ ॥੯॥ (੯੩੧-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guruji says that those who are immersed in the Almighty by reciting His name, receives honour.||9||

ਰਾਜਨਰਾਮ ; ਰਵੈ ਹਿਤਕਾਰਿ ॥ **(ਰਾਜਨ-ਰਾਮ ਬੋਲੋ)** (੯੩੧-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who recites the Almighty's Name who is the true King with utmost love,

ਰਣ ਮਹਿ ਲੂਝੈ ; ਮਨੂਆ ਮਾਰਿ ॥ (੯੩੧-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such fortunate one participates as worrior in a battle field against evil desires (lust, anger, greed, attachment and ego) and in this manner one wins over the mind.

ਰਾਤਿ ਦਿਨੰਤਿ ; ਰਹੈ ਰੰਗਿ ਰਾਤਾ ॥ **(ਰਾੱਤਾ ਬੋਲੋ)** (੯੩੧-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One should immersed in Almighty's love in the day, night and till death.

ਤੀਨਿ ਭਵਨ ; ਜੁਗ ਚਾਰੇ , ਜਾਤਾ ॥ (੯੩੧-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such person has acknowledged Almighty in all the three worlds and during the four ages (Sat-yug, Thretha-yug, Duapur-yug, Kal-yug).

ਜਿਨਿ ਜਾਤਾ ; ਸੋ ਤਿਸ ਹੀ ਜੇਹਾ ॥ (੯੩੧-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whoever knows Almighty, becomes just like Almighty.

ਅਤਿ ਨਿਰਮਾਇਲੁ ; ਸੀਝਸਿ ਦੇਹਾ ॥ (੯੩੧-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such person is pure (Ujal-clear from sins) and attains salvation while being in the physical body means that one becomes living-salvation (Jiwan-Mukat).

ਰਹਸੀ ; ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ ॥ (੯੩੧-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Having heartfully love for Almighty alone, one becomes the form of bliss means that one is in bliss himself therefore others who comes to the company will be blissful as well.

ਅੰਤਰਿ ਸਬਦੁ ; ਸਾਚਿ ਲਿਵ ਲਾਇ ॥੧੦॥ (੯੩੧-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such person's concerntration within remains focused on Almighty.

Guruji in the next lines expresses the world as false.||10||

ਰੋਸੁ ਨ ਕੀਜੈ , ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ;
ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ ॥ (੯੩੧-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear brother, never get angry on anyone and drink the nacter of Almighty's name as the stay in this world is not forever.

ਰਾਜੇ ਰਾਇ ਰੰਕ ਨਹੀ ਰਹਣਾ ;
ਆਇ ਜਾਇ ਜੁਗ ਚਾਰੇ ॥ (੯੩੧-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Kings, Masters, and Poor never stayed permenantly in this world moreover the jeev(being) has been coming and going ever since the four ages (Sat-yug, Thretha-yug, Duapur-yug & Kal-yug).

ਰਹਣ ਕਹਣ ਤੇ ਰਹੈ ਨ ਕੋਈ ;
ਕਿਸੁ ਪਹਿ ਕਰਉ ਬਿਨੰਤੀ ॥ (੯੩੧-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Staying is just for sake saying but no one stays even after saying means that the saying never goes along with the reality therefore before whom shall I plead?

ਏਕੁ ਸਬਦੁ ਰਾਮ ਨਾਮ ਨਿਰੋਧਰੁ ;
ਗੁਰੁ ਦੇਵੈ ਪਤਿ ਮਤੀ ॥੧੧॥ (ਮੱਤੀ ਬੋਲੋ) (੯੩੧-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The preaching of one omnipresent's (Ram-Almighty) name is proven to be the saviour but it is only attainable if Guru blesses the Almighty's Name and the honour remains by contemplating the Guru's Hymn (Gurbani) within the intellect (Budhi).

Guruji explains the condition of those who has adopted Guru's preaching in the next lines.||11||

ਲਾਜ ਮਰੰਤੀ ਮਰਿ ਗਈ ; ਘੂਘਟੁ ਖੋਲਿ ਚਲੀ ॥ (੯੩੧-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The worldly pride for which the intellect (Budhi) was dying (in ensuring the pride stays high without hesitation in committing sins) but now upon realization the pride dies and intellect form of woman now proceeds towards Almighty path with self-pride face cover (Gung-ghat) unveiled means that now one joins the union path of Almighty.

ਸਾਸੁ ਦਿਵਾਨੀ ਬਾਵਰੀ ; ਸਿਰ ਤੇ ਸੰਕ ਟਲੀ ॥ (੯੩੧-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ignorance form of crazy mother-in-law, influence of which has made the intellect to be crazy as well and now such doubt has been removed from the head (means the realization of truth made the intellect in acknowledging Almighty as the only one in various forms).

ਪ੍ਰੇਮਿ ਬੁਲਾਈ ਰਲੀ ਸਿਉ ;
ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ ॥ (੯੩੧-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty has call upon with love to bless happiness (also means that Almighty called with joy) and by adopting Guru's sermons one has become blissful.

ਲਾਲਿ ਰਤੀ ਲਾਲੀ ਭਈ ;
ਗੁਰਮੁਖਿ ਭਈ ਨਿਚਿੰਦੁ ॥੧੨॥ (੯੩੧-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Immersing in Almighty's love by becoming the servant (Lali) and through Guru I have become worry-less. ||12||

ਲਾਹਾ ਨਾਮੁ ਰਤਨੁ ; ਜਪਿ ਸਾਰੁ ॥ (੯੩੧-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Almighty's name which is the form of jewel reciting which in return gives supreme profit mean the profit which never finishes during and after life.

ਲਬੁ ਲੋਭੁ ; ਬੁਰਾ ਅਹੰਕਾਰੁ ॥ (੯੩੧-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

To have consumption greed (Lab), material greed (Lob) and ego is bad means that jeev (being) becomes bad because of these evil desires.

ਲਾੜੀ ਚਾੜੀ ; ਲਾਇਤਬਾਰੁ ॥ (ਲਾਇ-ਤਬਾਰੁ ਬੋਲੋ) (੯੩੧-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Slander (Larre), praise (Chari) and defame (Laitbari, Cugli).

ਮਨਮੁਖੁ ਅੰਧਾ ; ਮੁਗਧੁ ਗਵਾਰੁ ॥ (੯੩੧-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one who is leaded by the mind (Manmukh) commits the above ill practices by which the manmukh has became the highest level of fool and blind.

ਲਾਹੇ ਕਾਰਣਿ ; ਆਇਆ ਜਗਿ ॥ (੯੩੧-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One came to this world to benefit by reciting Almighty's Name and attain salvation.

ਹੋਇ ਮਜੂਰੁ ; ਗਇਆ ਠਗਾਇ ਠਗਿ ॥ (੯੩੧-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However the being (jeev) entangled himself with the fraud desires (lust, anger, greed, attachment and ego) by which the faith like-wealth is looted.

ਲਾਹਾ ਨਾਮੁ ; ਪੂੰਜੀ ਵੇਸਾਹੁ ॥ (੯੩੧-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One who has obtained profit from the purchased Almighty's name with faith as the capital.

ਨਾਨਕ , ਸਚੀ ਪਤਿ ; ਸਚਾ ਪਾਤਿਸਾਹੁ ॥੧੩॥ (੯੩੧-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says that such person's honour is true (will never smeared with the filth of sin) and he (or she) is the true king.||13||

ਆਇ ਵਿਗੂਤਾ ਜਗੁ ; ਜਮ ਪੰਥੁ ॥ (੯੩੧-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Jeevs (beings) who comes to this world who failed to perform Almighty's meditation are being ruined in the after death path because of the influence of mammon (maya).

ਆਈ ; ਨ ਮੇਟਣ ਕੋ ਸਮਰਥੁ ॥ (੯੩੧-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

There is no one who is capable to reject the arrival death or there is no one who is capable to escape from the influence of maya (mammon).

ਆਥਿ ਸੈਲ ; ਨੀਚ ਘਰਿ ਹੋਇ ॥ (੯੩੧-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Wealth being in the residence gives bliss to even the most unfortunate one or wealth makes even a sinful person to become great (well respected)

ਆਥਿ ਦੇਖਿ ; ਨਿਵੈ ਜਿਸੁ ਦੋਇ ॥ (੯੩੧-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Wealth is such that upon watching everyone bows down means that everyone respects a wealthy person.

Second Meaning: The mediation like wealth blesses bliss to even a sinful person and looking at the meditation the whole world bows before him (or her).

ਆਥਿ ਹੋਇ ; ਤਾ ਮੁਗਧੁ ਸਿਆਨਾ ॥ (੯੩੧-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If one has wealth at home then even a moron is acknowledged as wise or if a moron has meditation form of wealth at his heart then he is recognized as brilliant (exceptionally clever or talented).

ਭਗਤਿ ਬਿਹੂਨਾ ; ਜਗੁ ਬਉਰਾਨਾ ॥ (੯੩੧-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Alternatively, even a smart person who has the knowledge of all the trades is known as moron without Almighty's meditation.

ਸਭ ਮਹਿ ਵਰਤੈ ; ਏਕੋ ਸੋਇ ॥ (੯੩੧-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Although only one Almighty is the cause all actions within the entire creation,

ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ; ਤਿਸੁ ਪਰਗਟੁ ਹੋਇ ॥੧੪॥(੯੩੧-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

but He manifest himself for only within those on whom He shower His grace. ||14||

ਜੁਗਿ ਜੁਗਿ ਥਾਪਿ ; ਸਦਾ ਨਿਰਵੈਰੁ ॥ (੯੩੧-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is always without enmity (Nirvair) who have created the practice of all the four ages (Sat-yug, Thretha-yug, Doapur-yug & Kal-yug).

ਜਨਮਿ ਮਰਣਿ ; ਨਹੀ ਧੰਧਾ ਧੈਰੁ ॥ (੯੩੧-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty never involve in the trade of birth and death also He never roams means Almighty is beyond birth and contented.

ਜੋ ਦੀਸੈ ; ਸੋ ਆਪੇ ਆਪਿ ॥ (੯੩੧-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whatever that comes within the sight is all Almighty himself.

ਆਪਿ ਉਪਾਇ ; ਆਪੇ ਘਟ ਥਾਪਿ ॥ (੯੩੧-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty created the universe himself and then become the form of life within His creation.

ਆਪਿ ਅਗੋਚਰੁ ; ਧੰਧੈ ਲੋਈ ॥ (੯੩੧-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is beyond the reach of sensor's (Agocher) and He has engaged the whole universe in their respective trades.

ਜੋਗ ਜੁਗਤਿ ; ਜਗਜੀਵਨੁ ਸੋਈ ॥ (੯੩੧-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The form of Universal Life (Almighty) himself establishes the method for reuniting the jeev (being) with Himself

ਕਰਿ ਆਚਾਰੁ ; ਸਚੁ ਸੁਖੁ ਹੋਈ ॥ (੯੩੧-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One who perform good deeds will definitely be happy.

ਨਾਮ ਵਿਹੂਣਾ ; ਮੁਕਤਿ ਕਿਵ ਹੋਈ ॥੧੫॥ (੯੩੧-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whereas how can one without Almighty's name obtain salvation. ||15||

ਵਿਣੁ ਨਾਵੈ ; ਵੇਰੋਧੁ ਸਰੀਰ ॥ (੯੩੧-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without reciting Almighty's Name the physical body becomes the most pain giver enemy.

ਕਿਉ ਨ ਮਿਲਹਿ ; ਕਾਟਹਿ ਮਨ ਪੀਰ ॥ (੯੩੧-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Why don't disengage mind from all the other worldly thoughts and why don't then engage mind in Almighty's rememberance.

ਵਾਟ ਵਟਾਊ ; ਆਵੈ ਜਾਇ ॥ (੯੩੧-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

This jeev is the traveler who always comes and goes.

ਕਿਆ ਲੇ ਆਇਆ ; ਕਿਆ ਪਲੈ ਪਾਇ ॥ (੯੩੧-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

What have this jeev brought along and what will he collect to be taken along means that the jeev come to this world because of the deeds which beared fruit from previous life (Pralbad karam) and instead of clearing the previous deeds (Senchit Karam) he adds on more deeds (Keriaman Karam).

ਵਿਣੁ ਨਾਵੈ ; ਤੋਟਾ ਸਭ ਥਾਇ ॥ (੯੩੧-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty's name one will face losses very where.

ਲਾਹਾ ਮਿਲੈ ; ਜਾ ਦੇਇ ਬੁਝਾਇ ॥ (੯੩੧-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One will only obtain profit once Almighty's makes one to realize the truth.

ਵਣਜੁ ਵਾਪਾਰੁ ; ਵਣਜੈ ਵਾਪਾਰੀ ॥ (੯੩੧-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One becomes trader in lifetime and perform all worldly tradings means that the whole lifetime is spent in earning worldly materials.

ਵਿਣੁ ਨਾਵੈ ; ਕੈਸੀ ਪਤਿ ਸਾਰੀ ॥੧੬॥ (੯੩੧-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

How will the honour retain in the whole world without Almighty's name? ||16||

ਗੁਣ ਵੀਚਾਰੇ ; ਗਿਆਨੀ ਸੋਇ ॥ (੯੩੧-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those are knowledgeable (Giani) who contemplates on Almighty's virtues.

ਗੁਣ ਮਹਿ ; ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥ (੯੩੧-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The knowledge is obtained from Almighty's virtues as the source of knowledge is the virtues itself.

ਗੁਣਦਾਤਾ ; ਵਿਰਲਾ ਸੰਸਾਰਿ ॥ (੯੩੧-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However the knowledgeable person who donates (teach) knowledge and virtues is rare in this world.

ਸਾਚੀ ਕਰਣੀ ; ਗੁਰ ਵੀਚਾਰਿ ॥ (੯੩੧-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The true (Sachi) practice (Karni) is obtained through Guru's contemplation means that one obtains the true practice in life by listening (Sune-na), accepting (Mane-na) and practice (Nidhyasan) the Guru's Hymns (Gurbani).

ਅਗਮ ਅਗੋਚਰੁ ; ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥ (੯੩੧-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Almighty's value can never be counted as He his beyond the understanding of the mind (Agam) and also beyond the reach of sensors (Agochar).

ਤਾ ਮਿਲੀਐ ; ਜਾ ਲਏ ਮਿਲਾਇ ॥ (੯੩੨-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore Almighty can only be met if He himself wish to meet (unite).

ਗੁਣਵੰਤੀ ; ਗੁਣ ਸਾਰੇ ਨੀਤ ॥ (੯੩੨-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who observes their virtues all the time through a Saint (Gun-Wanti – one who adopts virtues).

ਨਾਨਕ ; ਗੁਰਮਤਿ ਮਿਲੀਐ ਮੀਤ ॥੧੭॥ (੯੩੨-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says one unites with Almighty as a friend through the Guru's teaching. ||17||

ਕਾਮੁ ਕ੍ਰੋਧੁ ; ਕਾਇਆ ਕਉ ਗਾਲੈ ॥ (੯੩੨-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Lust and anger is the desires of the intellect (Budhi), the one with interest in uniting with Almighty (Jagiasu) should rot them away,

ਜਿਉ ਕੰਚਨ ; ਸੋਹਾਗਾ ਢਾਲੈ ॥ (੯੩੨-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

just like borax (sohaga) melts the gold and burns all the dirt in the same manner one should burn the desires and make the intellect pure.

ਕਸਿ ਕਸਵਟੀ ; ਸਹੈ ਸੁ ਤਾਉ ॥ (ਕਸਵੱਟੀ ਬੋਲੋ) (੯੩੨-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

To keep the recitation (Jap) and selfless sevice (Taap) continuous is like burning the gold under a continuous burning fire as the benchmark in order to determine ones faith as the attainment of Almighty and the perishable world becomes equal, pain and joy becomes equally the same,

ਨਦਰਿ ਸਰਾਫ ; ਵੰਨੀ ਸਚੜਾਉ ॥ (੯੩੨-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only then the sight of the examiner (Seraf means assayer -Almighty) is obtained thereafter knowledge form of levels and beautiful colour shine with the mixed chemical form of Almighty's name.

ਜਗਤੁ ਪਸੂ ; ਅਹੰ ਕਾਲੁ ਕਸਾਈ ॥ (੯੩੨-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ego is making the whole world to become animals and the ego itself is killing everyone brutally like a buther.

ਕਰਿ ਕਰਤੈ ; ਕਰਣੀ ਕਰਿ ਪਾਈ ॥ (੯੩੨-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty has predetermined the jeev's (being) deeds in the palm fate lines accordingly to the jeev's (being) performed the deeds.

ਜਿਨਿ ਕੀਤੀ ; ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥ (੯੩੨-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The deeds of the whole universe can only being understood by the one who has created the universe.

ਹੋਰ ਕਿਆ ਕਹੀਐ ; ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥੧੮॥(੯੩੨-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

What more can we say as this reality cannot be completely described. ||18||

ਖੋਜਤ ਖੋਜਤ ; ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥ (੯੩੨-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who drinks the nector form of Almighty's name while searching for Almighty, means that even reciting Almighty to search Him is so blissful as one drinks the nectar of His name all the while therefore the search never go wasted.

ਖਿਮਾ ਗਹੀ ; ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ ॥ (੯੩੨-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One adopts forgiveness (Khima) after giving the mind to the True Guru which means that once the mind is immersed in Guru's hymn (Gurshabad) then the existence as separate identity vanishes thereafter one forgives everyone.

ਖਰਾ ਖਰਾ ; ਆਖੈ ਸਭੁ ਕੋਇ ॥ (੯੩੨-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Everyone self-declares himself as the most pure ones,

ਖਰਾ ਰਤਨੁ ; ਜੁਗ ਚਾਰੇ ਹੋਇ ॥ (੯੩੨-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

but in all four ages only those were pure who adopted the jewel of Almighty's name.

ਖਾਤ ਪੀਅੰਤ ; ਮੂਏ ਨਹੀ ਜਾਨਿਆ ॥ (੯੩੨-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Jeev (being) dies after spending the whole life eating and drinking, never ever knew to die from the sense of living (self-conceit).

ਖਿਨ ਮਹਿ ਮੂਏ ; ਜਾ ਸਬਦੁ ਪਛਾਨਿਆ ॥ (੯੩੨-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However those who recognized Almighty dies instantly from the sense of living.

ਅਸਥਿਰੁ ਚੀਤੁ ; ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥ (੯੩੨-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only those who have a consistent state of mind and whose mind has accepted the reality of physical body death.

Question: Whose mind accepts the reality of physical; body death?

ਗੁਰ ਕਿਰਪਾ ਤੇ ; ਨਾਮੁ ਪਛਾਨਿਆ ॥੧੯॥ (੯੩੨-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Answer: Mind of those accepts death who recognizes Almighty's name with Almighty's grace.

ਗਗਨ ਗੰਭੀਰੁ ; ਗਗਨੰਤਰਿ ਵਾਸੁ ॥ (੯੩੨-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty's widen form (Chidhakas) who is beyond mind's comprehension (Agam) lives within His creation.

ਗੁਣ ਗਾਵੈ ; ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥ (੯੩੨-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones reside in everlasting happiness who sings the praises of such Almighty.

ਗਇਆ ਨ ਆਵੈ ; ਆਇ ਨ ਜਾਇ ॥ (੯੩੨-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The departed ignorance never returns and the obtained knowledge never departs means the one who immersed in real-self (Almighty) never comes back in the reincarnation cycle because one never wish to come back.

ਗੁਰਪਰਸਾਦਿ ; ਰਹੈ ਲਿਵ ਲਾਇ ॥ (੯੩੨-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

With Guruji's blessings one remains concentrated in Almighty.

ਗਗਨੁ ਅਗੰਮੁ ; ਅਨਾਥੁ ਅਜੋਨੀ ॥ (੯੩੨-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who completely overlaps the whole world like sky (Gagan), He is beyond the mind's comprehension (Agam), He is Masterless (Anath - as He the Master himself) and beyond birth.

ਅਸਥਿਰੁ ਚੀਤੁ ; ਸਮਾਧਿ ਸਗੋਨੀ ॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whoever's concentration remains focused consistently on Almighty will be able to meditate on the Almighty's existence hundered times more.

ਹਰਿ ਨਾਮੁ ਚੇਤਿ ; ਫਿਰਿ ਪਵਹਿ ਨ ਜੂਨੀ ॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One who remembers the life source of all (Har – Almighty) shall never again involve in reincarnation means they never are born neither die again.

ਗੁਰਮਤਿ ਸਾਰੁ ; ਹੋਰ ਨਾਮ ਬਿਹੂਨੀ ॥੨੦॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The most supreme is Guruji's advice by which one recites Almighty's name and all those believes (faith, religion) that are without recitation Almighty's name sare fake.

ਘਰ ਦਰ ; ਫਿਰਿ ਥਾਕੀ ਬਹੁਤੇਰੇ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Jeev (being) is tired of residing (ghar) inside (dhar) many physical forms liked houses while roaming in reincarnation cycle.

ਜਾਤਿ ਅਸੰਖ ; ਅੰਤ ਨਹੀ ਮੇਰੇ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Although I (jeev) have traveled in countless reincarnations but still there is no end to my (jeev) births.

ਕੇਤੇ ਮਾਤ ਪਿਤਾ ; ਸੁਤ ਧੀਆ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Numberless become my parents (Mat – Mother & Pita – Father) and countless become my son and daughters.

ਕੇਤੇ ਗੁਰ ਚੇਲੇ ; ਫੁਨਿ ਹੂਆ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Innumerable was the Guru's (spiritual guide) and incalculable was the company of deciples.

Doubt: Upon meeting the Guru one should have attained salvation?

ਕਾਚੇ ਗੁਰ ਤੇ ; ਮੁਕਤਿ ਨ ਹੂਆ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The jeev can never attain salvation from a unriped (fake) Guru until this jeev meets a True Guru.

ਕੇਤੀ ਨਾਰਿ ; ਵਰੁ ਏਕੁ ਸਮਾਲਿ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

There are countless jeev form of women (brides) which are taken care by only one Man (Almighty the groom).

ਗੁਰਮੁਖਿ ਮਰਣੁ ਜੀਵਣੁ ; ਪ੍ਰਭ ਨਾਲਿ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guruji explains the true definition of life and death: Life is while remembering Almighty's name and death is when Almighty is forgotten therefore life and death is with or without Almighty respectively.

ਦਹ ਦਿਸ ਢੂਢਿ ; ਘਰੈ ਮਹਿ ਪਾਇਆ ॥ (੯੩੨-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I have searched for Almighty in all the ten direction but never succeeded until I met the True Guru who given the sermons (Updesh) by which I discovered Almighty within my Antahkaran, I met Almighty through a True Guru.

ਮੇਲੁ ਭਇਆ ; ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ ॥੨੧॥ (੯੩੨-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Union with Almighty is obtained through a True Guru.

ਗੁਰਮੁਖਿ ਗਾਵੈ ; ਗੁਰਮੁਖਿ ਬੋਲੈ ॥ (੯੩੨-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh (who follows Guru’s teaching) sings the Almighty praises in ragas and naturally Gurmukh utters the Almighty’s virtues.

ਗੁਰਮੁਖਿ ਤੋਲਿ ; ਤੁੋਲਾਵੈ ਤੋਲੈ ॥ (੯੩੨-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh contemplates Guru’s hymn and persuade others to contemplate as well.

ਗੁਰਮੁਖਿ ; ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ ॥ (੯੩੨-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh never comes through birth or goes by death because they have united with Almighty. Second Meaning: Gurmukh is able come and go wherever they wish without any obstruction even the deity like Brahma cant stop them.

ਪਰਹਰਿ ਮੈਲੁ ; ਜਲਾਇ ਕਲੰਕੁ ॥ (੯੩੨-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh has cleaned the dirt of unreasonable love (Rag) and envy (Devakh) and has burned the bad-mark (Kelank) of ignorance.

ਗੁਰਮੁਖਿ ; ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ ॥ (੯੩੨-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The word (Naad) of Gurmukh is the contemplation of knowledge (Vedh) means that Gurmukh never speaks against the divine knowledge.

ਗੁਰਮੁਖਿ ਮਜਨੁ ; ਚਜੁ ਅਚਾਰੁ ॥ **(ਮਜੱਨੁ ਬੋਲੋ)** (੯੩੨-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh’s ablution is to perform good deeds.

ਗੁਰਮੁਖਿ ਸਬਦੁ ; ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਾਰੁ ॥ (੯੩੨-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Gurmukh’s sermons are even superior then nacter.

ਨਾਨਕ ; ਗੁਰਮੁਖਿ ਪਾਵੈ ਪਾਰੁ ॥੨੨॥ (੯੩੨-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guru Nanak says through Guru, the beyond limit Almighty is obtained

ਚੰਚਲੁ ਚੀਤੁ ; ਨ ਰਹਈ ਠਾਇ ॥ (੯੩੨-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The animated mind (Chit also means memory) never stay standstill.

ਚੋਰੀ ਮਿਰਗੁ ; ਅੰਗੂਰੀ ਖਾਇ ॥ (੯੩੨-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore in the Antahkaran place the good virtues form of grapes are eaten by deers form of desires means that the mind form of deer eats the desire form of grapes very quietly and never becomes obvious.

ਚਰਨ ਕਮਲ ; ਉਰ ਧਾਰੇ ਚੀਤ ॥ (੯੩੨-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

That who resides Almighty's lotus feet in their mind by appreciating Almighty's lotus feet as the most beloved ones.

ਚਿਰੁ ਜੀਵਨੁ ; ਚੇਤਨੁ ਨਿਤ ਨੀਤ ॥ (੯੩੨-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such ones stays forever as their existence becomes permenant same as Almighty means that they transforms into Almighty's form by remembering Him extensively.

ਚਿੰਤਤ ਹੀ ; ਦੀਸੈ ਸਭੁ ਕੋਇ ॥ (੯੩੨-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Everyone is observed to be worried.

ਚੇਤਹਿ ਏਕੁ ; ਤਹੀ ਸੁਖੁ ਹੋਇ ॥ (੯੩੨-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the One (Almighty) is remembered only then the worries disappears and happiness is obtained.

ਚਿਤਿ ਵਸੈ ; ਰਾਚੈ ਹਰਿ ਨਾਇ ॥ (੯੩੨-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whose tongue is engaged in reciting Almighty's name and through concentration Almighty resides in the memory.

ਮੁਕਤਿ ਭਇਆ ; ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥੨੩॥ (੯੩੨-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such person is liberated while living in this world and after death they are treated with utmost respect and honoured in the next world as they are united with Almighty.

ਛੀਜੈ ਦੇਹ ; ਖੁਲੈ ਇਕ ਗੰਢਿ ॥ (੯੩੨-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the physical body dies, a knot (Gand) of life forces (Pran) is straighten out (untangled).

ਛੇਆਨਿਤ ਦੇਖਹੁ ; ਜਗਿ ਹੰਢਿ ॥ (੯੩੨-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Look at the physical body being vanished by untangling the knot of life forces (Pran) and the entire universe is dying.

ਧੂਪ ਛਾਵ ; ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ॥ (੯੩੨-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore the pains (Dhup – sunshine) and joy (Chhaya – shade) should be accepted equally.

ਬੰਧਨ ਕਾਟਿ ; ਮੁਕਤਿ ਘਰਿ ਆਣੈ ॥ (੯੩੨-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only then the attachments are detached and the mind is brought into its salvation form of home.

ਛਾਇਆ ਛੂਛੀ ; ਜਗਤੁ ਭੁਲਾਨਾ ॥ (੯੩੨-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The tiny mammon (maya) has made the whole world to be forgotten from the truth.

ਲਿਖਿਆ ਕਿਰਤੁ ; ਧੁਰੇ ਪਰਵਾਨਾ ॥ (੯੩੨-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The deeds which are fated based on the previous birth, are accepted from the beginning of life.

ਛੀਜੈ ਜੋਬਨੁ ; ਜਰੂਆ ਸਿਰਿ ਕਾਲੁ ॥ (੯੩੨-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Since birth, the death is always above the head (means always there waiting for the time to take away the jeev) and the youth is destroyed by the old age.

ਕਾਇਆ ਛੀਜੈ ; ਭਈ ਸਿਬਾਲੁ ॥੨੪॥ (੯੩੩-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

In the old age, the physical body is destroyed and becomes like cobweb (Jala) means the body becomes weak.

ਜਾਪੈ ਆਪਿ ; ਪ੍ਰਭੂ ਤਿਹੁ ਲੋਇ ॥ (੯੩੩-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself knows about all the three worlds.

ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ; ਅਵਰੁ ਨ ਕੋਇ ॥ (੯੩੩-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almight there is no other benefactor (Daata – donor) in all the ages means that Almighty alone gives away everything therefore lets ask for such a donor instead of gifts. Guru demonstrates the humble prayer as follows;

ਜਿਉ ਭਾਵੈ ; ਤਿਉ ਰਾਖਹਿ ਰਾਖੁ ॥ (੯੩੩-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Almighty, you are able to protect me therefore please save me from the cycle of birth and death the way it pleases you.

ਜਸੁ ਜਾਚਉ ; ਦੇਵੈ ਪਤਿ ਸਾਖੁ ॥ (੯੩੩-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I (jeev) ask for your praises as your praise helps to keep my dignity in this world (Lok) and my honour in the next world (Parlok).

ਜਾਗਤੁ ਜਾਗਿ ਰਹਾ ; ਤੁਧੁ ਭਾਵਾ ॥ (੯੩੩-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Almighty form of brightness (Jaagat) I shall stay in my conscious if it pleases you.

ਜਾ ਤੂ ਮੇਲਹਿ ; ਤਾ ਤੁਝੈ ਸਮਾਵਾ ॥ (੯੩੩-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If you (Almighty) bless me the company of saints then I shall merge into you.

ਜੈ ਜੈ ਕਾਰੁ ; ਜਪਉ ਜਗਦੀਸ ॥ (੯੩੩-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Master of the Universe, I shall declare your victory (Jai Jai Kar) and keep on reciting your name.

ਗੁਰਮਤਿ ਮਿਲੀਐ ; ਬੀਸ ਇਕੀਸ ॥੨੫॥ (੯੩੩-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through the Guru's advice I have undoubtful faith (100% faith) on you as there is no other master like you and I shall merge with you.

ਝਖਿ ਬੋਲਣੁ ; ਕਿਆ ਜਗ ਸਿਉ ਵਾਦੁ ॥ (੯੩੩-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The arguments with the world is of no use as speaking to such ones just don't make any sense.

ਝੂਰਿ ਮਰੈ ; ਦੇਖੈ ਪਰਮਾਦੁ ॥ (੯੩੩-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

As the morons are seen to die in sulk (Jhoor) as they live in doubtful life and till the end they die in worries of everything surrounding them reason being they had no common sense.

ਜਨਮਿ ਮੂਏ ; ਨਹੀ ਜੀਵਣ ਆਸਾ ॥ (੯੩੩-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who has the hope on the life form of Almighty, they are never born and die again.

ਆਇ ਚਲੇ ; ਭਏ ਆਸ ਨਿਰਾਸਾ ॥ (੯੩੩-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such ones came with desire (Asa-hope) and gone without any desires (Niraas) which means that they have acknowledge the world as fake therefore they have no more desires in this world for anything.

ਝੁਰਿ ਝੁਰਿ ਝਖਿ ; ਮਾਟੀ ਰਲਿ ਜਾਇ ॥ (੯੩੩-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Grieveness, regret and indulge in worldly affairs of those has mixed with dust means that all efforts for worldly accomplishment has gone wasted.

ਕਾਲੁ ਨ ਚਾਂਪੈ ; ਹਰਿ ਗੁਣ ਗਾਇ ॥ (੯੩੩-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Singing Almighty's praises, death never consumes.

ਪਾਈ ਨਵ ਨਿਧਿ ; ਹਰਿ ਕੈ ਨਾਇ ॥ (੯੩੩-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through Almighty's name those who have obtained nine treasures form of nine meditations;

ਆਪੇ ਦੇਵੈ ; ਸਹਜਿ ਸੁਭਾਇ ॥੨੬॥ (੯੩੩-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty bless such ones with calm character.

ਵਿਆਨੋ ਬੋਲੈ ; ਆਪੇ ਬੂਝੈ ॥ (੯੩੩-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself manifest as Guru and utter's knowledge means advice (sermon) and Almighty himself equires in the form of deciple.

ਆਪੇ ਸਮਝੈ ; ਆਪੇ ਸੂਝੈ ॥ (੯੩੩-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself understands the faith and faithless and himself oversees the returns of both the deeds either good or bad.

ਗੁਰ ਕਾ ਕਹਿਆ ; ਅੰਕਿ ਸਮਾਵੈ ॥ (੯੩੩-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The sermons uttered by the Guru reside in the mind of whom;

ਨਿਰਮਲ ਸੂਚੇ ; ਸਾਚੋ ਭਾਵੈ ॥ (੯੩੩-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Shall have their Antahkaran clean (Nirmal-free from thoughts evil desires) and in this manner their sensors are pure (Suche – free from performing evil desires) they only love the truth form (Almighty).

ਗੁਰੁ ਸਾਗਰੁ ; ਰਤਨੀ ਨਹੀ ਤੋਟ ॥ (੯੩੩-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

In the ocean form of Guru there is no shortage of good virtues form of jewels.

ਲਾਲ ਪਦਾਰਥ ; ਸਾਚੁ ਅਖੋਟ ॥ (੯੩੩-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The materials such as love (Laal) are the true (everlasting) material and never finishes.

ਗੁਰਿ ਕਹਿਆ ; ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥ (੯੩੩-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Practice in accordance to the word uttered by such Guru.

Why try to imitate the Guru's practice after the observation and rush to practice the same means one should obey Guru's instruction instead of trying to follow the Guru's practice comprehended based ones observation.

Sri Guruji says that one should embrace the Guru's way and immerse in the truth (Almighty)

ਗੁਰ ਕੀ ਕਰਣੀ ; ਕਾਹੇ ਧਾਵਹੁ ॥ (੯੩੩-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Why try to imitate the Guru's practice after the observation and rush to practice the same means one should obey Guru's instruction instead of trying to follow the Guru's practice comprehended based ones observation.

ਨਾਨਕ ; ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ ॥੨੭॥ (੯੩੩-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says that one should embrace the Guru's way and immerse in the truth (Almighty)

ਟੂਟੈ ਨੇਹੁ ; ਕਿ ਬੋਲਹਿ ਸਹੀ ॥ (੯੩੩-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The mutual love relationship can surely be broken upon uttering false (Khote) words. Guruji explains with an example that the arm can be broken if it is pulled with force from both opposite directions.

ਟੂਟੈ ਬਾਹ ; ਦੁਹੁ ਦਿਸ ਗਹੀ ॥ (੯੩੩-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guruji describes that the true relationship foundation is the truth when either or both parties begins to be unfaithful by keeping secrets and tries to cover by false statements then the relationship ends instantly in the same manner when one builts relationship with Almighty, truth should be the base as one should never ever try to hide anything or assume that he or she is not monitored when such situation occurs instead of the relationship coming in the same direction it goes on the opposite direction. The usual case is that Almighty always is the truth and human changes its direction against Almighty by having doubts as one should have realized that whenever Almighty blesses with sorrows and pains are for the good just like going through a medical treatment.

ਟੂਟਿ ਪਰੀਤਿ ਗਈ ; ਬੁਰ ਬੋਲਿ ॥ (੯੩੩-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The jeev's (being) love is broken by uttering unpleasant words means that by disobeying Almighty's instructions.

ਦੁਰਮਤਿ ਪਰਹਰਿ ; ਛਾਡੀ ਢੋਲਿ ॥ (੯੩੩-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty has abandon the jeev (being) form of bride when the jeev have adopted the evil practice which creates a vast distance from the Guru (Durmat)

ਟੂਟੈ ਗੰਠਿ ; ਪੜੈ ਵੀਚਾਰਿ ॥ (੯੩੩-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The relation of a apostate (loosen knot form of relationship) with Almighty can only be established again by the contemplation of the true against the false means that truth is the knot which joins the two broken ends.

ਗੁਰ ਸਬਦੀ ; ਘਰਿ ਕਾਰਜੁ ਸਾਰਿ ॥ (੯੩੩-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who obeys Guru's instruction accomplishes their mission towards salvation in the mind form of residence.

ਲਾਹਾ ਸਾਚੁ ; ਨ ਆਵੈ ਤੋਟਾ ॥ (੯੩੩-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who have gained the true profit they never loose means that the ones who have invested the breath in reciting Almighty's name gains forever.

ਤ੍ਰਿਭਵਣ ਠਾਕੁਰੁ ; (ਤ੍ਰਿ-ਭਵਣ ਬੋਲੋ)
ਪ੍ਰੀਤਮੁ ਮੋਟਾ ॥੨੮॥ (੯੩੩-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is beloved in all three worlds but for the Bhagats Almighty is the most beloved.

ਠਾਕਹੁ ਮਨੂਆ ; ਰਾਖਹੁ ਠਾਇ ॥ (੯੩੩-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Hold back the mind in Almighty's existence form of place.

ਠਹਕਿ ਮੁਈ ; ਅਵਗੁਣਿ ਪਛੁਤਾਇ ॥ (੯੩੩-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whereas the entire world holds back their mind in desires therefore they die while regretting for the misfortune.

ਠਾਕੁਰੁ ਏਕੁ ; ਸਬਾਈ ਨਾਰਿ ॥ (੯੩੩-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is the only groom while the entire creation is His brides.

ਬਹੁਤੇ ਵੇਸ ; ਕਰੇ ਕੂੜਿਆਰਿ ॥ (੯੩੩-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Hypocrite (Kureaar, Pakhendi) jeev's embraces various outfits without faith in one belief.

ਪਰ ਘਰਿ ਜਾਤੀ ; ਠਾਕਿ ਰਹਾਈ ॥ (੯੩੩-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One who have refrained (stop) his concentration from going towards the non-master (An-Isht means other then master e.g. worldly desires).

ਮਹਲਿ ਬੁਲਾਈ ; ਠਾਕ ਨ ਪਾਈ ॥ (੯੩੩-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such ones are then call upon by Almighty to be reunited without any obstruction (Thak).

ਸਬਦਿ ਸਵਾਰੀ ; ਸਾਚਿ ਪਿਆਰੀ ॥ (੯੩੩-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The bride form of jeev (being) who is beautified by the Guru's hymn is loved by Almighty means that listening, accepting and practicing the Guru's hymn is the true beauty of this jeev (being).

ਸਾਈ ਸੁੋਹਾਗਣਿ ; ਠਾਕੁਰਿ ਧਾਰੀ ॥੨੯॥ (੯੩੩-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such jeev (being) is the faithful bride of the Master (Almighty) whom Almighty has blessed his company.

ਡੋਲਤ ਡੋਲਤ ਹੇ ਸਖੀ ; ਫਾਟੇ ਚੀਰ ਸੀਗਾਰ ॥ (੯੩੩-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Mate (Sekhi), while rambling and roaming in various physical bodies during reincarnation, which were then vanished together with all the sensors.

ਡਾਹਪਣਿ ਤਨਿ ਸੁਖੁ ਨਹੀ ; (ਡਾਹੱਪਣਿ ਨਹੀਂ ਬੋਲਣਾ)
ਬਿਨੁ ਡਰ , ਬਿਣਠੀ ਡਾਰ ॥ (੯੩੩-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

With the doubtful intellect (Budhi) there is no happiness and without Almighty's fear groups of jeev are vanished.

ਡਰਪਿ ਮੁਈ ਘਰਿ ਆਪਣੈ ;
ਡੀਠੀ ਕੰਤਿ ਸੁਜਾਣਿ ॥ (੯੩੩-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The bride is look upon with blessing vision of the intelligent groom (Almighty) who has died from the sense of living (Jeev Bhav – physical self existence) while in the body (means during lifetime).

ਡਰੁ ਰਾਖਿਆ ਗੁਰਿ ਆਪਣੈ ;
ਨਿਰਭਉ ਨਾਮੁ ਵਖਾਣਿ ॥ (੯੩੩-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who has adopted the fear of the Guru within their mind, recites Almighty's name and become fearless.

ਡੂਗਰਿ ਵਾਸੁ ਤਿਖਾ ਘਣੀ ;
ਜਬ ਦੇਖਾ ਨਹੀ ਦੂਰਿ ॥ (੯੩੩-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I (jeev) lived in thoughts form of mountains and had great thirst for worldly materials until I have seen my real form then I realised Almighty is the closest

ਤਿਖਾ ਨਿਵਾਰੀ ਸਬਦੁ ਮੰਨਿ ;
ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਭਰਪੂਰਿ ॥ (੯੩੩-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Mind's thoughts and thirst is gone once I have agreed to Guru's hymn and upon recognising Almighty's presence within the entire creation I drink the necter of real-self bliss (Atma-Anand)

ਦੇਹਿ ਦੇਹਿ ਆਖੈ ਸਭੁ ਕੋਈ ; ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ (੯੩੩-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Although everyone ask for sermons (Updesh) for the sake of asking but Almighty only blesses his sermon to whomever He pleases through a True Guru.

ਗੁਰੁ ਦੁਆਰੈ ਦੇਵਸੀ ; ਤਿਖਾ ਨਿਵਾਰੈ ਸੋਇ ॥੩੦॥ (੯੩੩-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Whoever is blessed with sermon through a True Guru, the thirst of greed for worldly materials goes away (quenches).

ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ ਫਿਰੀ ;
ਢਹਿ ਢਹਿ ਪਵਨਿ ਕਰਾਰਿ ॥ (੯੩੩-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I (jeev) become the searcher and search around if there is anyone permenant in this entire world and discovered that all have been perished during their time including the most strong ones like Ravan, Deryodhen, etc.

ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ; ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ ॥ (੯੩੩-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who were heavy with their loads of sins the perish worthy has been perished and light ones (Punni – ones who performs beneficial deeds for others) go across the ocean of worldly pains.

ਅਮਰ ਅਜਾਚੀ ਹਰਿ ਮਿਲੇ ;
ਤਿਨ ਕੈ ਹਉ ਬਲਿ ਜਾਉ ॥ (੯੩੩-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I (Guruji) sacrifice upon those who met the Eternal Universal Life (Almighty) desirelessly.

ਤਿਨ ਕੀ ਧੂੜਿ ਅਘੁਲੀਐ ;
ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਉ ॥ (੯੩੩-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The feet dust (Dhur) of those who met Almighty releases one from all attachments therefore join the company of such fortunate ones.

ਮਨੁ ਦੀਆ ਗੁਰਿ ਆਪਣੈ ;
ਪਾਇਆ ਨਿਰਮਲ ਨਾਉ ॥ (੯੩੩-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I have obtained the pure Almighty's name by surrendering my mind to Guruji.

ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ ਸੇਵਸਾ ;

ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥ (੯੩੪-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The True Guru who has blessed the Almighty's name I (jeev) serve Him (Guruji) in this manner I (jeev) sacrifice upon Him because though Guruji I have faith in the only one Almighty.

ਜੋ ਉਸਾਰੇ , ਸੋ ਢਾਹਸੀ ;
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ (੯੩੪-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who creates this universe also destroys the whole universe therefore there is no other more capable then Him.

ਗੁਰਪਰਸਾਦੀ ਤਿਸੁ ਸੰਮ੍ਲਾ ;
ਤਾ ਤਨਿ ਦੂਖੁ ਨ ਹੋਇ ॥੩੧॥ (੯੩੪-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Remember Almighty with the grace of the Guru and one shall never have pains again means that birth and death becomes meaningless.||31||

ਣਾ ਕੋ ਮੇਰਾ ਕਿਸੁ ਗਹੀ ; ਣਾ ਕੋ ਹੋਆ ਨ ਹੋਗੁ ॥ (੯੩੪-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Who shall I (jeev) rely on as there is no one that belongs to me as there were no one in the past and there will be no one in the future as well.

ਆਵਣਿ ਜਾਣਿ ਵਿਗੁਚੀਐ ; ਦੁਬਿਧਾ ਵਿਆਪੈ ਰੋਗੁ ॥(੯੩੪-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Till I (jeev) am being spoiled in the reincarnation cycle, until then the desease of doubt has infected me.

ਣਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ; ਕਲਰ ਕੰਧ ਗਿਰੰਤਿ ॥ (੯੩੪-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty's name human falls in such manner just like the wall fall upon the touch of salt means the each breath falls uselessly.

ਵਿਣੁ ਨਾਵੈ , ਕਿਉ ਛੂਟੀਐ ;
ਜਾਇ ਰਸਾਤਲਿ ਅੰਤਿ ॥ (੯੩੪-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty's Name how can one escape as in the end one is sent to the hell.

ਗਣਤ ਗਣਾਵੈ ਅਖਰੀ ; ਅਗਣਤੁ ਸਾਚਾ ਸੋਇ ॥ (੯੩੪-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Scholar reads, counts and make others to count that he have read this number of divine knowledge books but Almighty the truth is beyond any count as Almighty is not attainable through counts.

ਅਗਿਆਨੀ ਮਤਿਹੀਣੁ ਹੈ ;

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥ (੯੩੪-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ignorant and unwise being (jeev) will never attain knowledge without the Guru.

ਤੂਟੀ ਤੰਤੁ ਰਬਾਬ ਕੀ ; ਵਾਜੈ ਨਹੀ ਵਿਜੋਗਿ ॥ (੯੩੪-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the Rebab (String Instrument) form of body's life forces (Pran) like strings are broken then physical body stops all movements as the life forces and body has been separated. Second Meaning: The broken concentration liked string of the mind liked Rebab, Almighty's name is not uttered.

ਵਿਛੁੜਿਆ ਮੇਲੈ ਪ੍ਰਭੂ ; ਨਾਨਕ ਕਰਿ ਸੰਜੋਗ ॥੩੨॥ (੯੩੪-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The separated life-forces are then merged into Almighty thereafter the union of the same body and life-forces never happen as the life-forces will be united with different body. Second Meaning: Sri Guruji says that upon the union of mind's concentration and Almighty's name, Almighty reunites the separated ones.||32||

ਤਰਵਰੁ ਕਾਇਆ ਪੰਖਿ ਮਨੁ ;
ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ ॥ (੯੩੪-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Among the forest species human physical body is a tree and jeev (being) is the bird whose five life-forces are the wings

ਤਤੁ ਚੁਗਹਿ ਮਿਲਿ ਏਕ ਸੇ ;
ਤਿਨ ਕਉ ਫਾਸ ਨ ਰੰਚ ॥ (੯੩੪-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

These jeev form of bird picks the food of truth (recite Almighty's name), with Almighty's company jeev unites as as common form therefore the noose of death angle never even touch slightly.

ਉਡਹਿ ਤ ਬੇਗੁਲ ਬੇਗੁਲੇ ;
ਤਾਕਹਿ ਚੋਗ ਘਣੀ ॥ (ਤੱਕਹਿ ਬੋਲੋ) (੯੩੪-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The thoughts created rapidly progresses into deeper and deeper desires form of feed picks by bird means that a tiny thought is amplified instantly by mind to an idea, decision and execution just like a bird keeps on picking seeds non-stop.

ਪੰਖ ਤੁਟੇ ਫਾਹੀ ਪੜੀ ; ਅਵਗੁਣਿ ਭੀੜ ਬਣੀ ॥ (੯੩੪-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the bird wings form of life-forces is separated from the physical body then great difficulties arrises due to misdeed menas that sinner obtains pains.

ਬਿਨੁ ਸਾਚੇ ਕਿਉ ਛੂਟੀਐ ;

ਹਰਿ ਗੁਣ ਕਰਮਿ ਮਣੀ ॥ (੯੩੪-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without the True Almighty's virtues, how can one escape means one can never escape but Almighty's virtues are only obtained when the returns of good deeds becomes fruitful.

ਆਪਿ ਛਡਾਏ ਛੂਟੀਐ ; ਵਡਾ ਆਪਿ ਧਣੀ ॥ (੯੩੪-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who is the greatest Master rescues means that when good deeds and Almighty's grace is present then jeev is saved.

ਗੁਰਪਰਸਾਦੀ ਛੂਟੀਐ ; ਕਿਰਪਾ ਆਪਿ ਕਰੇਇ ॥ (੯੩੪-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

With Guru's grace one is liberated but Guru is obtained when Almighty himself bestows His grace.

ਅਪਣੈ ਹਾਥਿ ਵਡਾਈਆ ; ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੩੩॥ (੯੩੪-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

All the glories are in Almighty's hand, He bestows the glories to whoever He pleases

ਥਰ ਥਰ ਕੰਪੈ ਜੀਅੜਾ ; ਥਾਨ ਵਿਹੂਣਾ ਹੋਇ ॥ (੯੩੪-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

This jeev is empty (without) from your existence form (Sarup) therefore greatly trembles (kempe – shiver) means that jeev is losses balance in life without.

ਥਾਨਿ ਮਾਨਿ ਸਚੁ ਏਕੁ ਹੈ ; ਕਾਜੁ ਨ ਫੀਟੈ ਕੋਇ ॥ (੯੩੪-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Almighty you are the only true place for this jeev's honour by accepting you (Almighty) none of the jeev's mission fails.

ਥਿਰੁ ਨਾਰਾਇਣੁ ਥਿਰੁ ਗੁਰੂ ; ਥਿਰੁ ਸਾਚਾ ਬੀਚਾਰੁ ॥(੯੩੪-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Almighty your ever permenant (Ther) or Guru is permenant and one who contemplates through Guru remains permenant as well.

ਸੁਰਿ ਨਰ ਨਾਥਹ ਨਾਥੁ ਤੂ ; ਨਿਧਾਰਾ ਆਧਾਰੁ ॥ (੯੩੪-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The deities (Sur), human (Nar) and master (Nath), Almighty are above all master of all masters and support for the supportless.

ਸਰਬੇ ਥਾਨ ਥਨੰਤਰੀ ; ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ॥ (੯੩੪-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty exists everywhere and within all that lives in those places, Almighty is the generous bestower to the entire universe.

ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂ ; ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥ (੯੩੪-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Wherever I look, I only see you (Almighty) there is no end to your this shore and the other side shore.

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ;
ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥ (੯੩੪-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty, you are existed within all, this is the contemplation of Guru's hymn (Shabad).

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਸੀ ;
ਵਡਾ ਅਗਮ ਅਪਾਰੁ ॥੩੪॥ (੯੩੪-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty, you are beyond mind and speech (Agam) and no one can discover shore (Apaar – beyond limit), you are the bestower of everything without even one asking (An-mangia) means without one asking you bless food, water, air, etc. ||34||

ਦਇਆ ਦਾਨੁ ਦਇਆਲੁ ਤੂ ;
ਕਰਿ ਕਰਿ ਦੇਖਣਹਾਰੁ ॥ (੯੩੪-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear house of mercy, please be merciful and bless me (jeev) a gift of your (Almighty) name, you are the creator and you then oversee all their deeds.

ਦਇਆ ਕਰਹਿ ਪ੍ਰਭ ਮੇਲਿ ਲੈਹਿ ;
ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਿ ॥ (੯੩੪-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Upon whoever your mercy, you unite them in your true form, Dear Capable (Samrath) you are able to destroy and create in split of an eye.

ਦਾਨਾ ਤੂ ਬੀਨਾ ਤੁਹੀ ; ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥ (੯੩੪-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

You (Almighty) are the donor (Dana), you oversee (Bina) and the supreme donor to all other donors.

ਦਾਲਦ ਭੰਜਨ ਦੁਖ ਦਲਣ ;
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ॥੩੫॥ (੯੩੪-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

You (Almighty) are the destroyer of poverty and the smasher of pains, through knowledge Gurmukh concentrations focused on you. ||35||

ਧਨਿ ਗਇਐ ਬਹਿ ਝੂਰੀਐ ;
ਧਨ ਮਹਿ ਚੀਤੁ ਗਵਾਰ ॥ (੯੩੪-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Wealth, for losing which one grieves while sitting at home (means one is unable to do anything else) only the fools attaches their mind with such wealth.

ਧਨੁ ਵਿਰਲੀ ਸਚੁ ਸੰਚਿਆ ;
ਨਿਰਮਲੁ ਨਾਮੁ ਪਿਆਰਿ ॥ (੯੩੪-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only very rare ones have loved Almighty whole heartedly without any wealth influences and accumulated Almighty's name in their heart.

ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ ;
ਜੇ ਰਾਚਹਿ ਰੰਗਿ ਏਕ ॥ (੯੩੪-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If our mind is immersed in Almighty's love then if the wealth goes, let it go.

ਮਨੁ ਦੀਜੈ , ਸਿਰੁ ਸਉਪੀਐ ;
ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ ॥ (੯੩੪-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Surrender your (jeev) mind and also pride, by giving up all of these still adopt the Almighty's shelter means that never be proud of the sacrifices.

ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ;
ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ ॥ (੯੩੪-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the bliss of hymn (shabad) is experienced, since then the chase towards worldly affairs and trades ended.

ਦੁਰਜਨ ਤੇ ਸਾਜਨ ਭਏ ; ਭੇਟੇ ਗੁਰ ਗੋਵਿੰਦ ॥ (੯੩੪-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

All the enemies become beloved friends since the prayed Almighty is seen.

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਢੂਢਤੀ ;
ਬਸਤੁ ਰਹੀ ਘਰਿ ਬਾਰਿ ॥ (੯੩੪-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Previously the intellect were roaming in all forest (uncultivated places) searching for Almighty whereas in reality Almighty was all the while within (Antahkaran).

ਸਤਿਗੁਰਿ ਮੇਲੀ ਮਿਲਿ ਰਹੀ ;
ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਿਵਾਰਿ ॥੩੬॥ (੯੩੪-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The True Guru has united the intellect and Almighty thereafter the pains of birth and death ended. ||36||

ਨਾ ਨਾ ਕਰਤ ਨ ਛੂਟੀਐ ;
ਵਿਣੁ ਗੁਣ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥ (੯੩੪-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

While performing various types of deeds, one does not attain salvation without knowledge and virtues (merits) one is sent to hell.

ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ਹੈ ;
ਅਵਗੁਣਿ ਫਿਰਿ ਪਛੁਤਾਹਿ ॥ (੯੩੪-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Upon adopting demerits (Augun) one regrets because one has not rectified (adorn) this world and next world (after death) as well.

ਨਾ ਤਿਸੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ;
ਨਾ ਤਿਸੁ ਧਰਮੁ ਧਿਆਨੁ ॥ (੯੩੫-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Nor one has obtain knowledge neither concentration in Almighty and nor focus on the religious deeds.

ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕਹਾ ;
ਕਿਆ ਜਾਣਾ ਅਭਿਮਾਨੁ ॥ (੯੩੫-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without reciting Almighty's name, how can ever this jeev attain fearless state and the realization of the future condition in the next world due to ego. Guruji in the next line describes the vision of a deciple;

ਥਾਕਿ ਰਹੀ ਕਿਵ ਅਪੜਾ ;
ਹਾਥ ਨਹੀ , ਨਾ ਪਾਰੁ ॥ (੯੩੫-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The intellect is being tired performing various deeds, by which method shall I (jeev) attain Almighty as there is no shore of the materialistic worldly ocean and then my real-self (Atma) is not visible.

ਨਾ ਸਾਜਨ ਸੇ ਰੰਗੁਲੇ ; ਕਿਸੁ ਪਹਿ ਕਰੀ ਪੁਕਾਰ ॥ (੯੩੫-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Neither have I obtained the saints who are Almighty lovers therefore before whom shall I plead for help.

ਨਾਨਕ , ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਜੇ ਕਰੀ ; ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥ (੯੩੫-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says that Almighty will surely reunite if we continuously utter Husband, Husband (Perio, Perio).

ਜਿਨਿ ਵਿਛੋੜੀ ਸੋ ਮੇਲਸੀ ;
ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੩੭॥ (੯੩੫-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The jeev (being) form of wife is separated by Almighty because of committing sins therefore the jeev can only be reunited by the grace vision of the Separator(Almighty) through the utmost love in Guru.

ਪਾਪੁ ਬੁਰਾ ; ਪਾਪੀ ਕਉ ਪਿਆਰਾ ॥ (੯੩੫-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sin is evil, but it is sweet unto the sinner.

ਪਾਪਿ ਲਦੇ ; ਪਾਪੇ ਪਾਸਾਰਾ ॥ (੯੩੫-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

In this manner the sin is attached with the jeev means one accumulate sins and broaden the sins further through other as well.

ਪਰਹਰਿ ਪਾਪੁ ; ਪਛਾਣੈ ਆਪੁ ॥ (੯੩੫-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If one recognizes himself (or herself) by abandoning sins;

ਨਾ ਤਿਸੁ ; ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ ॥ (੯੩੫-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One shall never have the sorrow of separation (with Almighty) neither one will have any physical body pains.

ਨਰਕਿ ਪੜੰਤਉ ਕਿਉ ਰਹੈ ; ਕਿਉ ਬੰਚੈ ਜਮਕਾਲੁ ॥ (੯੩੫-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

How can this jeev be spared from falling into the hell and can jeev be saved from the angle of death who kills.

ਕਿਉ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ;
ਝੂਠੁ ਬੁਰਾ , ਖੈ ਕਾਲੁ ॥ (੯੩੫-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

How would the birth (arrive) and death (depart) be separated from this jeev means birth and death end, the false which is accepted by this jeev is the cause for jeev to be vanished by the angle of death.

ਮਨੁ ਜੰਜਾਲੀ ਵੇੜਿਆ ; ਭੀ ਜੰਜਾਲਾ ਮਾਹਿ ॥ (੯੩੫-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Although this jeev is entangled tightly in worldly affairs but still prefers to engross further into more worldly entanglements;

ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ;
ਪਾਪੇ ਪਚਹਿ ਪਚਾਹਿ ॥੩੮॥ (੯੩੫-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty's name how will ever the jeev be free from worldly entanglements and keeps on engrossing in sins further more engrosses his (or her) associates in sins as well. ||38||

ਫਿਰਿ ਫਿਰਿ ; ਫਾਹੀ ਫਾਸੈ ਕਊਆ ॥ (੯੩੫-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

This jeev form of crow again and again gets trap into the messenger of death's net while roaming in the cycle of birth and death.

ਫਿਰਿ ਪਛੁਤਾਨਾ ; ਅਬ ਕਿਆ ਹੂਆ ॥ (੯੩੫-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Jeev regrats upon being yelled by the angel of death, then the messenger of Death says there is nothing can be done now.

ਫਾਥਾ ਚੋਗ ਚੁਗੈ ; ਨਹੀ ਬੂਝੈ ॥ (੯੩੫-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The entrapment of the materialistic world is such that while picking up the seeds form of desires one never understand (realize) the truth.

ਸਤਗੁਰੁ ਮਿਲੈ ; ਤ ਆਖੀ ਸੂਝੈ ॥ (੯੩੫-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Upon meeting True Guru one obtains eyes like-intellect and realizes of truth.

ਜਿਉ ਮਛੁਲੀ ; ਫਾਥੀ ਜਮ ਜਾਲਿ ॥ (੯੩੫-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One is trapped in the messenger of death's net just like a fish in a fisherman's fishing net.

ਵਿਣੁ ਗੁਰ ; ਦਾਤੇ ਮੁਕਤਿ ਨ ਭਾਲਿ ॥ (੯੩੫-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without the bestower Guru never search for salvation means that salvation can never be obtained.

ਫਿਰਿ ਫਿਰਿ ਆਵੈ ; ਫਿਰਿ ਫਿਰਿ ਜਾਇ ॥ (੯੩੫-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Due to the entrapment one comes and goes over and over again means one is in the cycle of birth and death.

ਇਕ ਰੰਗਿ ਰਚੈ ; ਰਹੈ ਲਿਵ ਲਾਇ ॥ (੯੩੫-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One who is immersed in Almighty's love continuously concentrates on Almighty's name.

ਇਵ ਛੂਟੈ ; ਫਿਰਿ ਫਾਸ ਨ ਪਾਇ ॥੩੯॥ (੯੩੫-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

In this manner one is free from all worldly entrapment and will never have messenger of death's noose in the neck. ||39||

ਬੀਰਾ ਬੀਰਾ ਕਰਿ ਰਹੀ ; ਬੀਰ ਭਏ ਬੈਰਾਇ ॥ (੯੩੫-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Intellect utters again (Bira) and again for worldly materials means that wish for worldly materials which is the form of enemy in creating separation between jeev and Almighty.

ਬੀਰ ਚਲੇ ਘਰਿ ਆਪਣੈ ;
ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ ॥ (੯੩੫-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the worldly materials goes back to their home which means when the materials goes to another person with greater merits then the sister which is intellect of materials so burns in the separation of materials.

ਬਾਬੁਲ ਕੈ ਘਰਿ ਬੇਟੜੀ ; ਬਾਲੀ ਬਾਲੈ ਨੇਹਿ ॥ (੯੩੫-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ignorance form of father leaving in a house form of world, in which the life form of daughter who stays with attachment to worldly materials.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ; ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤੇਹਿ ॥ (੯੩੫-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Almighty groom whom this jeev form of bride wishes for, then the bride should serve the True Guru with utmost love.

ਬਿਰਲੋ ਗਿਆਨੀ ਬੂਝਣਉ ;
ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ ॥ (੯੩੫-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only a rare scholar is wise to understand and to embrace the sermons are even few among the rare ones therefore who is the one who meets the True Guru.

ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ; ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ (੯੩੫-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However all the merits are in Almighty's hand, He gives to who ever pleases.

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ;
ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ ॥ (੯੩੫-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only rare one contemplates (Vichar) on Guru's preaching (Bani), the person who contemplates is truly a Gurmukh.

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ;
ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੪੦॥ (੯੩੫-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

This hymn (Bani) is belongs to the Greatest Universal Protector (Mahapurakh), therefore whoever adopts this Guru's bani in their mind shall reside in the very own-self means one shall immerse in Almighty. Second Meaning: This hymn is the form of Almighty, which describes Almighty who is the great universal protector, therefore who ever contemplates its principals shall reside in its own-self which is Atma the true form.||40||

ਭਨਿ ਭਨਿ ਘੜੀਐ , ਘੜਿ ਘੜਿ ਭਜੈ ;
ਢਾਹਿ ਉਸਾਰੈ ਉਸਰੇ ਢਾਹੈ ॥ (੯੩੫-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty destroys, demolishes and creates, the creation which Almighty has created is then destroyed in His command (Hukam); after total destruction He builds and after building He does the destruction again.

ਸਰ ਭਰਿ ਸੋਖੈ , ਭੀ ਭਰਿ ਪੋਖੈ ;
ਸਮਰਥ ਵੇਪਰਵਾਹੈ ॥ (ਵੇ-ਪਰਵਾਹੈ ਬੋਲੋ) (੯੩੫-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The Omnipotent (Samrath) and Care-free (Veparvah) Almighty fill the lakes with water then dries them, the ones which are already filled is filled again till the most top.

ਭਰਮਿ ਭੁਲਾਨੇ , ਭਏ ਦਿਵਾਨੇ ;
ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ ॥ (੯੩੫-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The illusion (bharam) has strayed jeev (being), caused this jeev to become crazy in search of power and wealth however without fate what one can attain.

ਗੁਰਮੁਖਿ ਗਿਆਨੁ , ਡੋਰੀ ਪ੍ਰਭਿ ਪਕੜੀ ;
ਜਿਨ ਖਿੰਚੈ ਤਿਨ ਜਾਈਐ ॥ (੯੩੫-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Gurmukh has realized that the string of fated deeds (Pralbad Karam) is in Almighty's hand means that Almighty is the bestower of all the returns of previous deeds therefore towards whoever He pulls the one goes.

ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ; (ਰਾੱਤੇ ਬੋਲੋ)
ਬਹੁੜਿ ਨ ਪਛੋਤਾਈਐ ॥ (੯੩੫-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The ones who sings Almighty praises remains in the bliss of Almighty's love therefore they never again regret.

ਭਭੈ ਭਾਲਹਿ ਗੁਰਮੁਖਿ ਬੂਝਹਿ ;
ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ ॥ (੯੩੫-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Through Bheba alphabet Guruji says that those who search for the True Guru understands the truth and those who understands truth immerses in their true-self (Almighty).

ਭਭੈ , ਭਉਜਲੁ ਮਾਰਗੁ ਵਿਖੜਾ ;
ਆਸ ਨਿਰਾਸਾ ਤਰੀਐ ॥ (੯੩੫-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Through Bheba alphabet Guruji says that the route across the materialistic worldly ocean is difficult therefore only those are able to swim across who has attain a state beyond wishes (Niraas).

ਗੁਰਪਰਸਾਦੀ ਆਪੋ ਚੀਨ੍ਹੈ ;
ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ ॥੪੧॥ (੯੩੫-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The ones who has abandon their sense of living (Jeev Bhav) with Guru's grace swims across the worldly ocean in this manner.||41||

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ;

ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ ॥ (੯੩੫-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

All had died uttering mammon (maya) again and again but mammon (maya) never followed anyone along to the next world.

ਹੰਸੁ ਚਲੈ ਉਠਿ ਡੁਮਣੋ ;
ਮਾਇਆ ਭੂਲੀ ਆਥਿ ॥ (੯੩੫-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The swan form of Jeev (being) wakes-up from this life form of sleep and walk away (dies) and mammon (maya) is left behind.

ਮਨੁ ਝੂਠਾ , ਜਮਿ ਜੋਹਿਆ ;
ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ ॥ (੯੩੫-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The false jeev (being) is monitored by the angle of death and all the demarits goes along to the next world.

ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੋ ਮਰੈ ;
ਜੇ ਗੁਣ ਹੋਵਹਿ ਨਾਲਿ ॥ (੯੩੫-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If jeev (being) had virtues then the thoughts of the mind shall reversely vanish in the mind itself before the execution of evil deeds.

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਮੁਏ ; ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਭਾਲਿ ॥ (੯੩੬-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

While declaring worldly material as mine mine one dies and at the end nothing is of use other then Almighty's name.

ਗੜ ਮੰਦਰ ਮਹਲਾ ਕਹਾ ; ਜਿਉ ਬਾਜੀ ਦੀ ਬਾਣੁ ॥ (੯੩੬-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

What are the fortresses, mansions, palaces and courts, they nothing but a temporary building just like the one build on a stage for a drama means that all these building are just for show which are false.

ਨਾਨਕ , ਸਚੇ ਨਾਮ ਵਿਣੁ ; ਝੂਠਾ ਆਵਣ ਜਾਣੁ ॥ (੯੩੬-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guru Nanak says without Almighty's (Sache) name, jeev is false whereby he (jeev) has to come (birth) and go (death).

ਆਪੇ ਚਤੁਰੁ ਸਰੂਪੁ ਹੈ ; ਆਪੇ ਜਾਣੁ ਸੁਜਾਣੁ ॥੪੨॥ (੯੩੬-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself is the form of all and He (Almighty) himself is intelligent to know the deeds of all. ||42||

ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ ਫੁਨਿ ;

ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥ (੯੩੬-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who are born (comes) and then dies (goes), jeev regrats in the cycle of coming (birth) and going (death).

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ; ਘਟੈ ਨ ਵਧੈ ਉਤਾਹਿ ॥ (੯੩੬-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The 8.4 millions (84 Lakhs) types of species created on this earth never increases beyond its limit nor decreases which means that the 8.4 million remains. Second Meaning: The 8.4 millions (84 Lakhs) types of species created on this earth among which is the human who is not progressing towards Almighty but rolling towards the reincarnation cycle.

ਸੇ ਜਨ ਉਬਰੇ ; ਜਿਨ ਹਰਿ ਭਾਇਆ ॥ (੯੩੬-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only those jeev is saved who loved the recitation Almighty's praises.

ਧੰਧਾ ਮੁਆ ; ਵਿਗੂਤੀ ਮਾਇਆ ॥ (੯੩੬-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Their worldly affair has vanished by which the cheater mammon (maya) is ruined means that such enlightened ones acknowledges mammon (maya) as false therefore they do not expand the worldly affairs.

ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਸੀ ; ਕਿਸ ਕਉ ਮੀਤੁ ਕਰੇਉ ॥ (੯੩੬-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

It is a undoubtful fact that what ever is within my vision is all subject to go (vanish) in all three dimensions of time (past, present & future) therefore whom shall I adopt as my true companion?

ਜੀਉ ਸਮਪਉ ਆਪਣਾ ; **(ਸਮੱਪਉ ਬੋਲੋ)**
ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥ (੯੩੬-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

To such spiritual enlightened companion I shall surrender my life and also the body and mine which I believed to be my own before him.

ਅਸਥਿਰੁ ਕਰਤਾ ਤੂ ਧਣੀ ;
ਤਿਸ ਹੀ ਕੀ ਮੈ ਓਟ ॥ (੯੩੬-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Creator, I acknowledge you as the permenantly prosperous and you are my support.

ਗੁਣ ਕੀ ਮਾਰੀ ਹਉ ਮੁਈ ;
ਸਬਦਿ ਰਤੀ ਮਨਿ ਚੋਟ ॥੪੩॥ **(ਰੱਤੀ ਬੋਲੋ)** (੯੩੬-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

When the slight hit of Guru's hymn on the mind only then I have obtained the divine virtues thereafter the strike of virtues has complete killed my ego. ||43||

ਰਾਣਾ ਰਾਉ ਨ ਕੋ ਰਹੈ ; ਰੰਗੁ ਨ ਤੁੰਗੁ ਫਕੀਰੁ ॥ (੯੩੬-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The supreme ruler (Rana) and ruler (Rai) is the diference in Kings, in desires bliss the supreme, wealthy and beggers will never remain.

ਵਾਰੀ ਆਪੋ ਆਪਣੀ ; ਕੋਇ ਨ ਬੰਧੈ ਧੀਰ ॥ (੯੩੬-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

All goes by their own turns and no one maintains their permanent stay in this lifetime.

ਰਾਹੁ ਬੁਰਾ ਭੀਹਾਵਲਾ ; ਸਰ ਡੂਗਰ ਅਸਗਾਹ ॥ (੯੩੬-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The after death way is horrible and dreadful (scary), there is a non-swimable lake which is 10,000 jojhan (1 jojhan = 10 km) which huge and mountains.

ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ;
ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ ॥ (੯੩੬-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

There are demerits in my (jeev) body therefore I remain worried and die, without divine virtues how can I proceed to immerse in my true-self (Almighty). (This shabad reveals a deciple's contemplation).

ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ;
ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ ॥ (੯੩੬-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The ones who are wise shall meet Almighty with the support of their virtues but how will I meet Almighty with love.

Then a deciple contemplates as follows;

ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾਂ ;
ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥ (੯੩੬-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

I should recite Almighty's name continuously within my mind, in order for me to be just like Him (Almighty), reuniting in this manner is excellent.

ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ; ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ ॥ (੯੩੬-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

This jeev is completely filled (Bharpur – brimful) with demerits however the merits stays tohether as well which means that both the evil and godly virtues resides within this jeev (being).

ਵਿਣੁ ਸਤਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ;
ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪੪॥ (੯੩੬-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

However without the True Guru's grace the divine virtues remain unknown although they reside within.

Question: Till when the Guru's grace will not be obtained?

Answer : One would never obtain Guru's grace until this jeev do not contemplate on Guru's sermons (Updesh). ||44||

ਲਸਕਰੀਆ ਘਰ ਸੰਮਲੇ ; ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥ (੯੩੬-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through example Guruji illustrates the jeevs obedient (in line with Guru's way) and disobedient (against Guru's way). The employees with fixed wages comes and gets their places in order means that Almighty sent jeev (being) to this world with their wages fixed as the pains and joy in the lifetime is pre-written prior to jeev's birth.

ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ; ਲਾਹਾ ਪਲੈ ਪਾਇ ॥ (੯੩੬-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who uphold Almighty's meditation by acknowledging it as the Almighty's permission, such ones shall be rewarded with joy in the next world means they obtain happiness.

ਲਬੁ ਲੋਭੁ ਬੁਰਿਆਈਆ ; ਛੋਡੇ ਮਨਹੁ ਵਿਸਾਰਿ ॥ (੯੩੬-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who have abandon the demerits, greed of consumption (Lab) and greed of worldly materials collection (Lob) from their mind.

ਗੜਿ ਦੋਹੀ ਪਾਤਿਸਾਹ ਕੀ ; ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥ (੯੩੬-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The fort in which the King is in command the fort is never defeated in the same manner in this body form of fort where King form of Almighty is in command means that if Almighty's command is pursued then the jeev never again faces defeat of birth and death cycle.

ਚਾਕਰੁ ਕਹੀਐ ਖਸਮ ਕਾ ; ਸਉਹੇ ਉਤਰ ਦੇਇ ॥ (੯੩੬-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If one who claims to be an employee and be disobedient by answering right on the face and never obey any order.

ਵਜਹੁ ਗਵਾਏ ਆਪਣਾ ; ਤਖਤਿ ਨ ਬੈਸਹਿ ਸੇਇ ॥ (੯੩੬-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such employee will lose his salary (Dumaha) and such person will never be seated on the throne (never be promoted to higher postion), in the same manner one who do not obey Almighty's command shall be in pains while reaping the fruits of previous deeds (Pralbad) and will never obtain the oneness with true-self (Almighty).

ਪ੍ਰੀਤਮ ਹਥਿ ਵਡਿਆਈਆ ; ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥ (੯੩੬-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

All the glories are in Almighty's hand and gives to who ever He is pleased with.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ;
ਅਵਰੁ ਨ ਕੋਇ ਕਰੇਇ ॥੪੫॥ (੯੩੬-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Almighty is the creator of all other then Him who else shall we call the creator and other then Him no one else can do anything means that we should be delighted in His (Almighty) doings. ||45||

ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ; ਬਹੈ ਦੁਲੀਚਾ ਪਾਇ ॥ (੯੩੬-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

There is no one else that ever we can think about who can sit on a throne next to Almighty

ਨਰਕ ਨਿਵਾਰਣੁ ਨਰਹ ਨਰੁ ;
ਸਾਚਉ ਸਾਚੈ ਨਾਇ ॥ (੯੩੬-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The name of Almighty who is supreme being within the beings (jeev), blesses His name which prevents jeev from falling to into hell for sure.

ਵਣੁ ਤ੍ਰਿਣੁ ਢੂਢਤ ਫਿਰਿ ਰਹੀ ;
ਮਨ ਮਹਿ ਕਰਉ ਬੀਚਾਰੁ ॥ (੯੩੬-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

I am searching for Almighty in forest and blade-grass bushes however when I contemplated in my mind;

ਲਾਲ ਰਤਨ ਬਹੁ ਮਾਣਕੀ ;
ਸਤਿਗੁਰ ਹਾਥਿ ਭੰਡਾਰੁ ॥ (੯੩੬-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

The treasure of rubies, jewels and emeralds are in the hands of True Guru means that the treasure of knowledge (ruby) and renunciation (jewel) is in True Guru's hand.

ਊਤਮੁ ਹੋਵਾ ਪ੍ਰਭੁ ਮਿਲੈ ; ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ ॥(੯੩੬-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Those who wears the virtues form of jewelaries means those who adopts virtues (mercy. knowledge, renunciation, etc.) becomes supreme and in mind there should be only one Almighty only then Almighty is obtained.

ਨਾਨਕ , ਪ੍ਰੀਤਮ ਰਸਿ ਮਿਲੇ ;
ਲਾਹਾ ਲੈ ਪਰਥਾਇ ॥ (੯੩੬-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮ: ੧)

Guru Nanak says that those who has meet Almighty by means of love, the benefit the advantages of the next world.

ਰਚਨਾ ਰਾਚਿ ਜਿਨਿ ਰਚੀ ;
ਜਿਨਿ ਸਿਰਿਆ ਆਕਾਰੁ ॥ (੯੩੬-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty who has created primely the creation of all fine (Sukshem) principal elements (Tat) then created the physical (Asthul) principal elements's creation and from all this principal elements Almighty created the body.

ਗੁਰਮੁਖਿ ਬੇਅੰਤੁ ਧਿਆਈਐ ;
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੪੬॥ (੯੩੬-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty's is endless and beyond all shores, such Almighty should be concentrated upon for countless times means that sing His praises continuously. ||46||

ੜਾੜੈ ; ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੋਈ ॥ (੯੩੬-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through Rarra alphabet Guruji says that Almighty is the most handsome;

ਤਿਸੁ ਬਿਨੁ ; ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥ (੯੩੬-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty there is no other King means that there is no other Master.

ੜਾੜੈ , ਗਾਰੁੜੁ ਤੁਮ ਸੁਣਹੁ ;
ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ ॥ (੯੩੬-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through Rarra alphabet Guruji says the Garurr charm which brings snakes in control of the reader in the same manner Guru's sermons is also a charm which overpowers the snake form of desires (lust, anger, greed, attachement & ego) therefore listen to Guru's preaching as this will manifest Almighty within.

ਗੁਰਪਰਸਾਦੀ ਹਰਿ ਪਾਈਐ ;
ਮਤੁ ਕੋ ਭਰਮਿ ਭੁਲਾਹਿ ॥ (੯੩੬-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only with Guru's grace Almighty is obtained and no one should be forgotten about this fact in worldly illusions.

ਸੋ ਸਾਹੁ ਸਾਚਾ ; ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥ (੯੩੬-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is the true master who has the capital of true wealth (Almighty's name).

ਗੁਰਮੁਖਿ ਪੂਰਾ ; ਤਿਸੁ ਸਾਬਾਸਿ ॥ (੯੩੬-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Bravo (Shabas) to the Gurmukh who has obtained the complete wealth (Almighty's Name) praiseful.

ਰੂੜੀ ਬਾਣੀ ਹਰਿ ਪਾਇਆ ;

ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥ (੯੩੬-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The magnificence hymn which the contemplation of Guru's sermons by which the readers has obtained Almighty.

ਆਪੁ ਗਇਆ ਦੁਖੁ ਕਟਿਆ ;
ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ ॥੪੭॥ (੯੩੭-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones whose desease of ego has disappeared and their desease of ignorant in vanished, such jeev form of bride has obtained the Almighty form of groom.||47||

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ; ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ ॥ (੯੩੭-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The accumulated Gold and Silver form of wealth which is false, poisonous (creates pains) and tiny which means the value is not justified with the precious breath spend to earn.

ਸਾਹੁ ਸਦਾਏ ਸੰਚਿ ਧਨੁ ; ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥ (੯੩੭-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who earn the wealth is called a Shah (Wealthy, Rich) but then he drifts (Khuar) in doubt (Dhubida- duality) as wealth creates more desires.

ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ; ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ ॥ (੯੩੭-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The true deciples has accumulated the Almighty's true name and how valuable is the true name? Guruji says the True name is the most invaluable (amolak - priceless).

ਹਰਿ ਨਿਰਮਾਇਲੁ ਊਜਲੋ ; (ਨਿਰ-ਮਾਇਲੁ ਬੋਲੋ)
ਪਤਿ ਸਾਚੀ ਸਚੁ ਬੋਲੁ ॥(੯੩੭-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones mind is cleared upon meeting the Almighty who is pure (Nirmal- dirtless) and they have obtained the true honour; their words are true and you (jeev) should pray as follows;

ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਤੂ ; ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥ (੯੩੭-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Omnoscient (the knower of all) you are my dearest friend, you are the true congregation and youself in the form of saint sits in it.

ਸਾਚਉ ਠਾਕੁਰੁ ਮਨਿ ਵਸੈ ; ਹਉ ਬਲਿਹਾਰੀ ਤਿਸੁ ॥ (੯੩੭-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear true master within whose mind you reside I shall surrender myself before him.

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ; ਜਿਨਿ ਕੀਤੀ ਸੋ ਜਾਣੁ ॥ (੯੩੭-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Know the creator who has created the attachment for such fascinating (Mohni) mammon (maya).

ਬਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ;
ਬੂਝੈ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥੪੮॥ (੯੩੭-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Necter and poison is the same means that the pains and joys is the same as this are the returns of our previous deeds but only the wise ones realize this fact.||48||

ਖਿਮਾ ਵਿਹੂਣੇ ਖਪਿ ਗਏ ; ਖੂਹਣਿ ਲਖ ਅਸੰਖ ॥ (੯੩੭-੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Countless hundreds of thousands of khoohnee's of khoohnees has perished without being forgiven during the life time.

<u>One (1) Khoohnee:</u> An Army of 218,700 which includes 21,870 elephants, 21,870 chariots (raths), 65,610 horses and 109,350 ground soldiers.

ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ;
ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ ॥ (੯੩੭-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The count never comes to end and how to have a count on those who live in various worries and died.

ਖਸਮੁ ਪਛਾਣੈ ਆਪਣਾ ; ਖੂਲੈ , ਬੰਧੁ ਨ ਪਾਇ ॥ (੯੩੭-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Those who recognizes their master they are free means that they are freed from all worldly attachments and there is no attachment that will entangle them again.

ਸਬਦਿ ਮਹਲੀ ਖਰਾ ਤੂ ; ਖਿਮਾ ਸਚੁ ਸੁਖ ਭਾਇ ॥ (੯੩੭-੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear deciple, you shall be purified by the Guru's sermons, the virtue of forgiveness and love is surely the source of happiness.

ਖਰਚੁ ਖਰਾ ਧਨੁ ਧਿਆਨੁ ਤੂ ;
ਆਪੇ ਵਸਹਿ ਸਰੀਰਿ ॥ (੯੩੭-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Spend the wealth of breath on the concentration in pure Almighty's rememberance by which Almighty shall manifest within.

ਮਨਿ ਤਨਿ ਮੁਖਿ ਜਾਪੈ ਸਦਾ ;
ਗੁਣ ਅੰਤਰਿ ਮਨਿ ਧੀਰ ॥ (੯੩੭-੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

If the mind and body always recites Almighty's through the mouth then by adopting the divine virtues the mind will be fortituded (Dhiraj).

ਹਉਮੈ ਖਪੈ ਖਪਾਇਸੀ ; ਬੀਜਉ ਵਥੁ ਵਿਕਾਰੁ ॥ (੯੩੭-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The self-existence (Haume), worries, exhausted, doubt and other desires form of meterials.

ਜੰਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ;
ਕਰਤਾ ਅਲਗੁ ਅਪਾਰੁ ॥੪੯॥ (੯੩੨-੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty has incorporated all these desires (as described in earlier line) when He created all the jeevs (beings) and Almighty himself is without all desire and He is beyond limitation.||49||

ਸ੍ਰਿਸਟੇ ਭੇਉ ; ਨ ਜਾਣੈ ਕੋਇ ॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The secrecy of Almighty is not revealed to anyone

ਸ੍ਰਿਸਟਾ ਕਰੈ ; ਸੁ ਨਿਹਚਉ ਹੋਇ ॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore whatever is done by Almighty difinately comes into reality.

ਸੰਪੈ ਕਉ ; ਈਸਰੁ ਧਿਆਈਐ ॥ (੯੩੨-੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty is concentrated upon by a jeev (being) in to order to obtain wealth.

ਸੰਪੈ ; ਪੁਰਬਿ ਲਿਖੇ ਕੀ ਪਾਈਐ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However the amount of wealth given (obtained) is totally dependant on the pre-writtened fate based on previous deeds.

ਸੰਪੈ ਕਾਰਣਿ ; ਚਾਕਰ ਚੋਰ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

For the sake of wealth one becomes servent (employee) and others robs.

ਸੰਪੈ ਸਾਥਿ ; ਨ ਚਾਲੈ ਹੋਰ ॥ (੯੩੨-੧੦, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

However the accumulated wealth never goes along after death and becomes the ownership of others. Without Almighty's name wealth nothing goes along.

ਬਿਨੁ ਸਾਚੇ ; ਨਹੀ ਦਰਗਹ ਮਾਨੁ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Without Almighty's name no honour is given in the Almighty's court.

ਹਰਿ ਰਸੁ ਪੀਵੈ ; ਛੁਟੈ ਨਿਦਾਨਿ ॥੫੦॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one who drinks the love of Almighty's name shall be released from the cycle of reincarnation at the end. ||50||

ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ; ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ ॥ (੯੩੨-੧੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Seeing and perceiving, O my companions, I am wonder-struck and amazed.

ਹਉ ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ;
ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ ॥ (੯੩੭-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Through all I have been me as a different identity from Almighty, the ego and attachment was only vanished only after uttering the Guru's sermons and my mind is filled with divine knowledge.

ਹਾਰ ਡੋਰ ਕੰਕਨ ਘਣੇ ; ਕਰਿ ਥਾਕੀ ਸੀਗਾਰੁ ॥ (੯੩੭-੧੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Reciting the Almighty's name continuously has developed concentration in intellect waves and uttered Almighty as the creator which means that I am tired in beautifying myself with the ritual practices as even then without Almighty's attainment I did not obtain happiness neither my virtues given the praises.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ;
ਸਗਲ ਗੁਣਾ ਗਲਿ ਹਾਰੁ ॥ (੯੩੭-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Now I have met my beloved Almighty and obtain happiness and all the virtues necklace around my neck is elegant (praiseful).

ਨਾਨਕ , ਗੁਰਮੁਖਿ ਪਾਈਐ ;
ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥ (੯੩੭-੧੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says that the opportunity to love Almighty with mind and body is obtained from the Leader Guru (Gurmukh).

ਹਰਿ ਬਿਨੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ;
ਦੇਖਹੁ ਮਨਿ ਬੀਚਾਰਿ ॥ (੯੩੭-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Contemplate in the mind who has ever obtained happiness without Almighty.

ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ ;
ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ ॥ (੯੩੭-੧੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Therefore read pertaining to Almighty, recognize Almighty and love Almighty alone.

ਹਰਿ ਜਪੀਐ ਹਰਿ ਧਿਆਈਐ ;
ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥੫੧॥ (੯੩੭-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Recite Almighty's name, concentrate upon Almighty and only adopt Almighty's name support.||51||

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ;

ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥ (੯੩੭-੧੫, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear Friend, the fate (Lekh) written by Almighty never effaces (Mitna) means that the pre-written fate will appear in reality.

ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ;
ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ ॥ (੯੩੭-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty himself has created all deities (Brahma, Vishnu, Shiva) and He himself with His grace blesses the understanding intellect within the jeev. Second Meaning: When Almighty showers His blessings only then the concentration of His feet is developed within the mind.

ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ; ਬੂਝਹੁ ਗੁਰ ਬੀਚਾਰਿ ॥(੯੩੭-੧੬, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

All the glories are in Almighty's hand, understand through contemplation of this truth.

ਲਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ;
ਜਿਉ ਭਾਵੀ ਤਿਉ ਸਾਰਿ ॥ (੯੩੭-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

One should humbly request 'Dear Almighty, the fate (Lekh) that you have written cannot be rejected therefore please protect me in any way that you wish', means that although we can't challenge or appose the fate in anyway but the only privilege we have is prayer therefore we ask for the strength to face the reality instead of trying to escape which is impossible.

ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ;
ਨਾਨਕ , ਸਬਦੁ ਵੀਚਾਰਿ ॥ (੯੩੭-੧੭, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Sri Guruji says that when I have contemplated the Guru's hymn (shabad) only then I have obtained happiness with your (Almighty) glance.

ਮਨਮੁਖ ਭੂਲੇ ਪਚਿ ਮੁਏ ; ਉਬਰੇ ਗੁਰ ਬੀਚਾਰਿ ॥ (੯੩੭-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The ones who have forgotten Almighty because of their mind-leading (Manmukhta) life, such ones are burned to death by the worldly fire and only those are saved who has contemplated through the Guruji's guidance.

ਜਿ ਪੁਰਖੁ ਨਦਰਿ ਨ ਆਵਈ ;
ਤਿਸ ਕਾ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ ॥ (੯੩੭-੧੮, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Almighty the universal protector's form is invisible so how to describe His true form means that the perfect descrition will be that He is Endless.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ;
ਜਿਨਿ ਹਿਰਦੈ ਦਿਤਾ ਦਿਖਾਇ ॥੫੨॥ (੯੩੭-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

I sacrifice upon my Guru who has gracefully enable me to see Almighty within the myself.||52||

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ;
ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ ॥ (੯੩੭-੧੯, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The one who adopts patient attitude while contemplating the knowledge is truly known as the literate teacher.

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ; ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥ (੯੩੮-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such teacher (Padha) should then understand the principals through purifying the knowledge by concentrating on Almighty's name which means knowledge needs to understood in its pure context in order to extract the ultimate truth.

ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ;
ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ ॥ (੯੩੮-੧, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The mind-leading (Manmukhta) person sells the knowledge away means that he demands money to depart knowledge therefore he accumulates desires and later he consumes the desires which are equivalent to poison.

ਮੂਰਖੁ , ਸਬਦੁ ਨ ਚੀਨਈ ;
ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ ॥੫੩॥ (੯੩੮-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Such fool never recognizes (Suuj) Almighty and don't even understand upon seeing (Buuj).||53||

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ; ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ ॥ (੯੩੮-੨, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Only that teacher is known as Gurmukh who advices his student; (as in the following line)

ਨਾਮੁ ਸਮਾਲਹੁ , ਨਾਮੁ ਸੰਗਰਹੁ ;
ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ ॥ (੯੩੮-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Dear lovely ones, maintain the Almighty's name recitation, accumulate the Almighty's Name means that to have strong faith in Almighty's name as only through Almighty's name advantage is gained in life.

ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ; ਪੜੀਐ ਸਬਦੁ , ਸੁ ਸਾਰੁ ॥ (੯੩੮-੩, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

The faith in the true form within the mind is the true lesson through which true form of Guru's sermons are read means practiced.

ਨਾਨਕ , ਸੋ ਪੜਿਆ , ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ;
ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥੫੪॥੧॥ (੯੩੮-੪, ਰਾਮਕਲੀ ਦਖਣੀ, ਮਃ ੧)

Guru Nanak says that only the one has read divine books and the one is intelligent scholar (who understands the core principals) means he is the one who Almighty incline and Almighty believer, whose neck is wearing the necklace of Almighty's name means that the one who have prayed (Upashna). Upon attaining Guru's sermons such scholar (Pandit) becomes highly respected and praiseful. ||54||1||

15. MAJH RAG

ਵਾਰ , ਮਾਝ ਕੀ ; ਤਥਾ ਸਲੋਕ , ਮਹਲਾ ੧ ਮਲਕ ਮੁਰੀਦ , ਤਥਾ ਚੰਦ੍ਰਹੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ , ਗਾਵਣੀ ॥ (੧੩੭-੧੩)

Vaar In Maajh, And Saloks Of The First Mahl (Guru), Guru Nanak Dev Ji: To Be Sung To The Tune Of "Malik Mureed And Chandrahraa Sohee-Aa"

ਉਥਾਨਕਾ: ਗੁਰੂ ਅਰਜਨ ਸਾਹਿਬ ਜੀ ਨੇ ਜਦੋਂ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦਾ ਸਰੂਪ ਸੰਪੂਰਨ ਕੀਤਾ, ਤਦੋਂ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਨੇ ਬੇਨਤੀ ਕੀਤੀ ਬਾਣੀ ਰਚਨ ਬਾਰੇ ਕੀ ਆਗਿਆ ਹੈ? ਗੁਰੂ ਅਰਜਨ ਦੇਵ ਜੀ ਨੇ ਹੁਕਮ ਕੀਤਾ ਤੁਨੀਂ ਦੁਸ਼ਟਾਂ ਨੂੰ ਸੋਧਨ ਵਸਤੇ ਜੰਗ ਕਰਨੇ ਹਨ ਇਸ ਲਿਏ ਤੁਸੀਂ ਧਰਮ ਸੰਬੰਧੀ ਸੂਰਮਿਆਂ ਦਿਆਂ ਵਾਰਾਂ ਸੁਨ ਕੇ ਉਨਾਂ ਦੀਆਂ ਧੁਨਾਂ ਗੁਰਬਾਨੀ ਦੀਆਂ ਵਾਰਾਂ ਵਿਚ ਰਖਣੀਆਂ। ਇਸੇ ਲਈ ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਜੀ ਨੇ ਤਖਤ ਅਕਾਲ ਬੁੰਗੇ ਵਿਖੇ ਬਹੁਤ ਸੂਰਮਿਆਂ ਦੀਆਂ ਵਾਰਾਂ ਸੁਨੀਆਂ ਜਿਨਾਂ ਵਿਚੋਂ ਨਉ (੯) ਧੁਨਾ ਪਸਿੰਦ ਕਰਕੇ ਨਉ (੯) ਵਾਰਾਂ ਤੇ ਚੜ੍ਹਣੀਆਂ ਕੀਤੀਆਂ ਸੋ ਪਹਿਲੀ ਧੁਨ ਮਾਝ ਕੀ ਵਾਰ ਤੇ ਚੜ੍ਹਾਈ ਹੈ। ਇਸ ਧੁਨ ਬਾਰਾ ਸਾਖੀ ਇਉਂ ਹੈ ਅਕਬਰ ਬਾਦਸ਼ਾਹ ਨੇ ਹੁਕਮ ਕਤਿਾ ਕਿ ਜੋ ਕੋਈ ਉਨਾਂ ਨੂੰ ਕੋਈ ਸੋਕ ਦੀ ਖਬਰ ਸੁਨਾਵੇਗਾ ਉਸ ਨੂੰ ਸਜਾ ਹੋਵੇਗੀ। ਅਕਬਰ ਦੇ ਦੋ ਮੁਖੀ ਸੂਬੇ ਸਨ ਮੁਰੀਦ ਖ਼ਾਂ ਤੇ ਚੰਦ੍ਰਹੜਾ ਜੋ ਰਾਜਪੂਤ ਸਰਦਾਰ ਹੋਏ ਹਨ ਅਕਬਰ ਦੇ ਦਰਬਾਰ ਵਿਚ; ਪਹਿਲੇ ਦੀ ਜਾਤਿ ਸੀ 'ਮਲਕ' ਦੂਜੇ ਦੀ 'ਸੋਹੀ'। ਦੋਹਾਂ ਦੀ ਆਪੋ ਵਿਚ ਲੱਗਦੀ ਸੀ। ਇਕ ਵਾਰੀ ਬਾਦਸ਼ਾਹ ਨੇ ਮੁਰੀਦ ਖ਼ਾਂ ਨੂੰ ਕਾਬਲ ਦੀ ਮੁਹਿੰਮ ਤੇ ਘੱਲਿਆ, ਉਸ ਨੇ ਵੈਰੀ ਨੂੰ ਜਿੱਤ ਤਾਂ ਲਿਆ, ਪਰ ਰਾਜ-ਪ੍ਰਬੰਧ ਵਿਚ ਕੁਝ ਦੇਰ ਲੱਗ ਗਈ। ਚੰਦ੍ਰਹੜੇ ਨੇ ਅਕਬਰ ਪਾਸ ਚੁਗ਼ਲੀ ਖਾਧੀ ਕਿ ਮੁਰੀਦ ਖ਼ਾਂ ਆਕੀ ਹੋ ਬੈਠਾ ਹੈ। ਸੋ, ਮਾਲਕ ਦੇ ਵਿਰੁਧ ਫ਼ੌਜ ਦੇ ਕੇ ਇਸ ਨੂੰ ਘੱਲਿਆ ਗਿਆ। ਦੋਵੇ ਜੰਗ ਵਿਚ ਆਪੋ ਵਿਚ ਲੜ ਕੇ ਮਾਰੇ ਗਏ। ਇਹ ਸੋਕ ਭਰੀ ਖਬਰ ਅਕਬਰ ਨੂੰ ਸਣੋਣ ਲਈ ਹਰ ਕੋਈ ਡਰਦਾ ਸੀ ਤਦ ਢਾਡੀਆਂ ਨੇ ਇਸ ਜੰਗ ਦੀ 'ਵਾਰ' ਲਿਖੀ, ਅਕਬਰ ਨੂੰ ਸੁਣਾਈ ਖਬਰ ਦੇਣ ਲਈ ਜੋ ਦੇਸ ਵਿਚ ਪ੍ਰਚਲਤ ਹੋਈ। ਗੁਰੂ ਹਰਿਗੋਬਿੰਦ ਸਾਹਿਬ ਨੇ ਉਪਰ ਲਿਖਿਆਂ ਸਿਰ-ਲੇਖ ਦੇ ਕੇ ਆਗਿਆ ਕੀਤੀ ਹੈ ਕਿ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਦੀ ਇਹ ਮਾਝ ਦੀ ਵਾਰ ਉਸ ਧੁਨੀ (ਸੁਰ) ਵਿਚ ਗਾਉਣੀ ਹੈ ਜਿਸ ਵਿਚ ਮੁਰੀਦ ਖਾਂ ਵਾਲੀ ਗਾਵੀਂ ਜਾਂਦੀ ਸੀ ।

ਮੁਰੀਦ ਖ਼ਾਂ ਵਾਲੀ ਵਾਰ ਇਉਂ ਹੈ; ਪਉੜੀ॥ ਕਾਬਲ ਵਿਚ ਮੁਰੀਦ ਖ਼ਾਂ ਫੜਿਆ ਵਡ ਜੋਰ॥ ਚੰਦ੍ਰਹੜਾ ਲੈ ਫੋਜ ਕੋ ਦੋੜਿਆ ਵਡ ਤੌਰ॥ ਦੁਹਾਂ ਕੰਧਾਰਾਂ ਮੁਹ ਜੁੜੇ ਦੁਮਾਮੇ ਦੌਰ॥ ਸ਼ਸਤ੍ਰ ਪਜੂਤੇ ਸੂਰਿਆਂ ਸਿਰ ਬੰਧੇ ਟੌਰ॥ ਹੋਲੀ ਖੇਲੇ ਚੰਦ੍ਰਹੜਾ ਰੰਗ ਲਗੇ ਸੋਰ॥ ਦੋਵੇਂ ਤਰਫਾਂ ਜੁਟੀਆਂ ਸਰ ਵਗਨ ਕੌਰ॥ ਮੈਂ ਭੀ ਰਾਇ ਸਦਾਇਸਾਂ ਵੜਿਆ ਲਾਹੌਰ॥ ਦੋਨੋਂ ਸੂਰੇ ਸਾਨਣੇ ਜੂਝੇ ਉਸ ਠੋਰ॥

ਏਹ ਅਠ ਤੁਕ ਕੀ ਪਉੜੀ ਹੈ ਇਸ ਲਈ ਗੁਰੂ ਜੀ ਨੇ ਆਠ ਤੁਕ ਗੁਰਬਾਣੀ ਦੀ ਪਉੜੀ ਮਿਲਾਈ ਹੈ ਮਾਝ ਰਾਗ ਵਿਚ ਜਿਸ ਵਿਚ ਨਿਰੋਲ ਪਰਮੇਸ੍ਵਰ ਦਾ ਹੀ ਜਸ ਹੈ।

ਵਾਰ: ਯੁੱਧ ਸਬੰਧੀ ਕਾਵਿ ਨੂੰ 'ਵਾਰ' ਕਹਿੰਦੇ ਹਨ। ਅਜਿਹਾ ਕਾਵਿ ਜਿਸ ਵਿੱਚ ਯੋਧਿਆਂ ਦੀ ਸੂਰਬੀਰਤਾ ਦਾ ਵਰਣਨ ਕੀਤਾ ਹੋਵੇ। ਅਜਿਹੀ ਰਚਨਾ ਨੂੰ ਵੀ ਵਾਰ ਕਹਿੰਦੇ ਹਨ ਜਿਸ ਵਿਚ ਕਵਿਤਾ ਦੀ ਇਕ ਖਾਸ ਵਿਧੀ 'ਪਉੜੀ' ਛੰਦ ਦੀ ਵਰਤੋਂ ਕੀਤੀ ਜਾਂਦੀ ਹੈ।

Prologue : When Guru Arjan Sahib ji completed Sri Guru Granth Sahib Ji (Aad Granth), Guru Hargobind Sahib Ji ask what was the command for Him pertaining to utterance (composition) of Gurbani? Guru Arjan Sahib ji said that you are suppose oppose the tyranny therefore when the 'Var'(ballad) of the great warriors will be sang in your court you shall select tunes among the 'Var' as the tunes to the selected Gurbani Vara's (ballad) in Sri Guru Granth Sahib Ji. Thereafter Guru Hargobind Sahib Ji selected nine(9) Varas to be the tune for nine(9) Varas among the total of 22 Varas in Sri Guru Granth Sahib Ji.

The history pertaining to this tune of Malik Mureed And Chandrahraa Sohee-Aa is as follows; King Akbar once announce that who ever comes with a bad news to will be punished and during that time among his 22 districts he had Mureed Khan and Chandrahaa from the Malek and Sohi clan respectively. They were against each other for some reason. At one time revolution started in Kabul, Mureed Khan accepted the challenge to contain the situation and reshape the governance, in which he succeeded. After some time, Chandrahaa heard that Mureed Khan has overtaken Kabul and started rule all by himself as an independant state from the Mughol kingdom, he went to King Akbar and manage to persuade him in allowing to attack Mureed Khan in Kabul. The war started in Kabul between Mureed Khan and Chandrahaa and both of them fought very bravely till the last drop of their blood. In order to inform King Akbar the bards created a ballad (Var) with eight 'Pauri'. Guru Hargobind Sahib Ji selected this tune for this Var considering that this Var is also uttered by Guru Nanak Dev Ji in eight Pauri's containing Almighty's praises.

Var: The poetry which is written to describe war and the bravery of great warriors.

੧ਓ ; ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੧੩੭-੧੪)

There is only one Almighty without duality (EAK), life within the entire creation (OANGKAAR), true form in all ages and time dimensions (Sat) (never change), he exist everywhere(NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), destroyer of the darkness of ignorance (GU) and the illuminator of knowledge (RU), Grace (PERSAD) meaning the Almighty who is the life form of all is obtainable only with the Guru's grace.

ਸਲੋਕੁ , ਮਃ ੧ ॥ ('ਮਹੱਲਾ ਪਹਿਲਾ' ਬੋਲੋ) (੧੩੭-੧੫)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ; ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥ (੧੩੭-੧੫, ਮਾਝ, ਮਃ ੧)

The Guru is the Giver; the Guru is the House of ice. The Guru is the Light of the three worlds.

ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ; ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥੧॥ (੧੩੭-੧੬, ਮਾਝ, ਮਃ ੧)

Guru Nanak says He is everlasting wealth. Place your mind's faith in Him, and you shall find peace. ||1||

Prologue : Guru Nanak Dev Ji utters the physical body development stages of a mortal from birth to death in relation to the spiritual state. Guru described the truth on how a mortal breaks away from Almighty's Name which was recited in mother womb and engrosses in worldly needs and affairs created by Maya in various forms of illusion.

ਮਃ ੧ ॥ ('ਮਹੱਲਾ ਪਹਿਲਾ' ਬੋਲੋ) (੧੩੭-੧੬)

First Mahl (Guru), Guru Nanak Dev Ji:

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ; ਥਣ ਦੁਧਿ ॥ (੧੩੭-੧੬, ਮਾਝ, ਮਃ ੧)

First, the baby loves mother's milk;

ਦੂਜੈ ; ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ ॥ (੧੩੭-੧੬, ਮਾਝ, ਮਃ ੧)

second, he learns of his mother and father;

ਤੀਜੈ ; ਭਯਾ ਭਾਭੀ ਬੇਬ ॥ ('ਭਯਾ' ਨੂੰ 'ਭਈਆ' ਬੋਲੋ) (੧੩੭-੧੭, ਮਾਝ, ਮਃ ੧)

third, his brothers, sisters-in-law and sisters;

ਚਉਥੈ ; ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥ (੧੩੭-੧੭, ਮਾਝ, ਮਃ ੧)

fourth, the love of play awakens.

ਪੰਜਵੈ ; ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥ (੧੩੭-੧੭, ਮਾਝ, ਮਃ ੧)

Fifth, he runs after food and drink;

ਛਿਵੈ ; ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥ (੧੩੭-੧੮, ਮਾਝ, ਮਃ ੧)

sixth, in his sexual desire, he does not respect social customs.

ਸਤਵੈ ; ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥ (੧੩੭-੧੮, ਮਾਝ, ਮਃ ੧)

Seventh, he gathers wealth and dwells in his house;

ਅਠਵੈ ; ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥ (੧੩੭-੧੮, ਮਾਝ, ਮਃ ੧)

eighth, he becomes angry, and his body is consumed.

ਨਾਵੈ ; ਧਉਲੇ ਉਭੇ ਸਾਹ ॥ (੧੩੭-੧੮, ਮਾਝ, ਮਃ ੧)

Ninth, he turns grey, and his breathing becomes difficult;

ਦਸਵੈ ; ਦਧਾ ਹੋਆ ਸੁਆਹ ॥ (੧੩੭-੧੯, ਮਾਝ, ਮਃ ੧)

tenth, he is cremated, and turns to ashes.

ਗਏ , ਸਿ ਗੀਤ ; ਪੁਕਾਰੀ ਧਾਹ ॥ (੧੩੭-੧੯, ਮਾਝ, ਮਃ ੧)

His companions send him off, crying out and lamenting.

ਉਡਿਆ ਹੰਸੁ ; ਦਸਾਏ ਰਾਹ ॥ (੧੩੭-੧੯, ਮਾਝ, ਮਃ ੧)

The real-self Atma-like swan takes flight, and asks which way to go from the messengers of death.

ਆਇਆ ਗਇਆ ; ਮੁਇਆ ਨਾਉ ॥ (੧੩੮-੧, ਮਾਝ, ਮਃ ੧)

One comes to this physical body and departures from this body to another body; the phenomenon of death is just for name sake. Proving this fact further Guruji says;

ਪਿਛੈ ; ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥ (੧੩੮-੧, ਮਾਝ, ਮਃ ੧)

After he left, food was offered on leaves, and the birds were called to come and eat means that it is proven from these rituals that one is not liberated from the cycle of reincarnation otherwise this rituals serves no purpose.

ਨਾਨਕ ; ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥ (੧੩੮-੧, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the self-willed manmukh's passion is always for the evil deeds therefore the entire life is wasted in darkness of ignorance.

ਬਾਝੁ ਗੁਰੂ ; ਡੁਬਾ ਸੰਸਾਰੁ ॥੨॥ (੧੩੮-੧, ਮਾਝ, ਮਃ ੧)

Without the Guru, the world is drowning. ||2||

ਮਃ ੧ ॥ ('ਮਹੱਲਾ ਪਹਿਲਾ' ਬੋਲੋ) (੧੩੮-੨)

First Mahl (Guru), Guru Nanak Dev Ji:

Prologue : Guru Nanak Dev Ji utters the decades physical body growth with respect to its appearance and condition.

ਦਸ ਬਾਲਤਣਿ , ਬੀਸ ਰਵਣਿ ; (ਬਾਲੱਤਣਿ ਬੋਲੋ)
ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ ॥ (੧੩੮-੨, ਮਾਝ, ਮਃ ੧)

At the age of ten, he is a child; at twenty, a youth, and at thirty, he is called handsome.

ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ , ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ;

ਸਠੀ ਕੇ ਬੋਢੇਪਾ ਆਵੈ ॥ (ਸੱਠੀ ਬੋਲੋ) (੧੩੮-੨, ਮਾਝ, ਮਃ ੧)

At forty, he is full of life; at fifty, his foot slips, and at sixty, old age is upon him.

ਸਤਰਿ ਕਾ ਮਤਿ ਹੀਣੁ ; (ਸੱਤਰਿ ਬੋਲੋ)
ਅਸੀਹਾਂ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ ॥ (ਅੱਸੀਹਾਂ ਬੋਲੋ) (੧੩੮-੩, ਮਾਝ, ਮਃ ੧)

At seventy, he loses his intellect, and at eighty, he cannot perform his duties.

ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ; (ਨੱਵੈ ਬੋਲੋ)
ਮੂਲਿ ਨ ਜਾਣੈ , ਅਪ ਬਲੁ ॥ (੧੩੮-੩, ਮਾਝ, ਮਃ ੧)

At ninety, he lies in his bed, and he cannot understand his weakness.

ਢੰਢੋਲਿਮੁ ਢੂਢਿਮੁ ਡਿਠੁ ਮੈ ;
ਨਾਨਕ , ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ ॥੩॥ (੧੩੮-੪, ਮਾਝ, ਮਃ ੧)

After seeking and searching for such a long time, Guru Nanak says I have seen that the world is just a mansion of smoke. ||3||

ਪਉੜੀ ॥ (੧੩੮-੫)

Pauree:

ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ; ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥(੧੩੮-੫, ਮਾਝ, ਮਃ ੧)

You, O Creator Almighty, are beyond mind's comprehension (Unfathomable). You Yourself created the Universe,

ਰੰਗ ਪਰੰਗ , ਉਪਾਰਜਨਾ ; (ਉਪਾਰ-ਜਨਾ ਬੋਲੋ)
ਬਹੁ ਬਹੁ ਬਿਧਿ , ਭਾਤੀ ॥ (੧੩੮-੫, ਮਾਝ, ਮਃ ੧)

its colors, qualities and varieties, in so many ways and forms.

ਤੂੰ ਜਾਣਹਿ , ਜਿਨਿ ਉਪਾਈਐ ; ਸਭੁ ਖੇਲੁ , ਤੁਮਾਤੀ ॥ (੧੩੮-੬, ਮਾਝ, ਮਃ ੧)

You created it, and You alone understand it. It is all Your Play.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ;
ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਤੀ ॥ (੧੩੮-੬, ਮਾਝ, ਮਃ ੧)

Some come by birth, and some arise (in death) and depart; but without the Name, all are bound to die.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ; (ਚਲੂ-ਲਿਆ ਬੋਲੋ)

ਰੰਗਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ॥ (ਰੱਤੀ ਬੋਲੋ) (੧੩੮-੭, ਮਾਝ, ਮਃ ੧)

The Gurmukhs are imbued with the deep crimson color of the poppy; they are dyed in the color of the Almighty's Love.

ਸੋ ਸੇਵਹੁ ਸਤਿ ਨਿਰੰਜਨੋ ; ਹਰਿ ਪੁਰਖੁ ਬਿਧਾਤੀ ॥ (੧੩੮-੭, ਮਾਝ, ਮਃ ੧)

So serve the True and Pure Almighty, the Supremely Powerful Architect of Destiny.

ਤੂੰ ਆਪੇ ਆਪਿ ਸੁਜਾਣੁ ਹੈ ; (ਸੁ-ਜਾਣੁ ਬੋਲੋ)
ਵਡ ਪੁਰਖੁ ਵਡਾਤੀ ॥ (੧੩੮-੭, ਮਾਝ, ਮਃ ੧)

You Yourself are All-knowing. O Almighty, You are the Greatest of the Great!

ਜੋ ਮਨਿ ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ , ਮੇਰੇ ਸਚਿਆ ;
ਬਲਿ ਬਲਿ ਹਉ , ਤਿਨ ਜਾਤੀ ॥੧॥ (੧੩੮-੮, ਮਾਝ, ਮਃ ੧)

My Dear True Almighty, I am a sacrifice, a humble sacrifice, to those who meditate on You within their conscious mind. ||1||

ਸਲੋਕ , ਮਃ ੧ ॥ (‘ਮਹੱਲਾ ਪਹਿਲਾ’ ਬੋਲੋ) (੧੩੮-੯)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਜੀਉ ਪਾਇ , ਤਨੁ ਸਾਜਿਆ ; ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥(੧੩੮-੯, ਮਾਝ, ਮਃ ੧)

He placed the soul in the body which He had created. He protects the Creation which He has created.

ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ; ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥ (੧੩੮-੯, ਮਾਝ, ਮਃ ੧)

With their eyes, they see, and with their tongues, they speak; with their ears, they bring the mind to awareness.

ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ; ਦਿਤਾ ਪੈਨੈ ਖਾਇ ॥ (੧੩੮-੧੦, ਮਾਝ, ਮਃ ੧)

With their feet, they walk, and with their hands, they work; they wear and eat whatever is given.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ , ਤਿਸਹਿ ਨ ਜਾਣੈ ;
ਅੰਧਾ , ਅੰਧੁ ਕਮਾਇ ॥ (੧੩੮-੧੦, ਮਾਝ, ਮਃ ੧)

They do not know the One who created the Creation. The ignorant blind ones proceeds to perform do their deeds in total ignorance.

ਜਾ ਭਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ; ਘਾੜਤ ਘੜੀ ਨ ਜਾਇ ॥ (੧੩੮-੧੧, ਮਾਝ, ਮਃ ੧)

When the pitcher of the body breaks and shatters into pieces, it cannot be re-created again.

ਨਾਨਕ , ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ;
ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥੧॥ (੧੩੮-੧੧, ਮਾਝ, ਮਃ ੧)

Guru Nanak says without the Guru, there is no honor; without honor, no one is ferried across the materialistic worldly ocean. ||1||

ਮਃ ੨ ॥ ('ਮਹੱਲਾ ਦੂਜਾ' ਬੋਲੋ) (੧੩੮-੧੨)

Second Mahl (Guru), Guru Angad Dev Ji:

ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ; ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥ (੧੩੮-੧੨, ਮਾਝ, ਮਃ ੨)

They prefer the gift, instead of the Giver; such is the way of the self-willed manmukhs.

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ;
ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ॥ (੧੩੮-੧੨, ਮਾਝ, ਮਃ ੨)

How can one describe such self-willed manmukh's intelligence, their understanding or their cleverness?

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ;
ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥ (੧੩੮-੧੩, ਮਾਝ, ਮਃ ੨)

The deeds which one commits, even in total isolation or within the mind, will be known far and wide, in the entire world's four directions.

ਜੋ ਧਰਮੁ ਕਮਾਵੈ , ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ;
ਪਾਪਿ ਕਮਾਣੈ , ਪਾਪੀ ਜਾਣੀਐ ॥ (੧੩੮-੧੩, ਮਾਝ, ਮਃ ੨)

One who lives righteously is known as righteous; one who commits sins is known as a sinner.

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ;
ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥ (੧੩੮-੧੪, ਮਾਝ, ਮਃ ੨)

You Yourself enact the entire play, O Creator. Why should we speak of any other?

ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ , ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ;
ਵਿਣੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ , ਦਿਖਾ ਸਿਆਣੀਐ ॥ (੧੩੮-੧੫, ਮਾਝ, ਮਃ ੨)

As long as Your Light of real-self (Atma) is within the body, You speak through that Light. Without Your Light, who can do anything? Show me any such cleverness! Means that without Almighty's presence within the body non can do anything as He alone is the life form of the entire universe

ਨਾਨਕ , ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ;
ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ ॥੨॥(ਸੁ-ਘੜੁ, ਸੁ-ਜਾਣੀਐ ਬੋਲੋ)(੧੩੮-੧੫, ਮਾਝ, ਮਃ ੨)

Guru Nanak says the Almighty alone is Perfect and All-knowing; He is revealed to the Gurmukh. ||2||

ਪਉੜੀ ॥ (੧੩੮-੧੬)

Pauree:

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ;
ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ ॥ (੧੩੮-੧੬, ਮਾਝ, ਮਃ ੨)

Almighty, You Yourself created the entire universe, and You Yourself put it to work.

ਮੋਹ ਠਗਉਲੀ ਪਾਇ ਕੈ ;
ਤੁਧੁ ਆਪਹੁ ਜਗਤੁ ਖੁਆਇਆ ॥ (੧੩੮-੧੭, ਮਾਝ, ਮਃ ੨)

Administering the drug of emotional attachment, You Yourself have led the world astray through Your created Maya.

ਤਿਸਨਾ ਅੰਦਰਿ ਅਗਨਿ ਹੈ ;
ਨਹ ਤਿਪਤੈ ਭੁਖਾ ਤਿਹਾਇਆ ॥ (੧੩੮-੧੭, ਮਾਝ, ਮਃ ੨)

There is fire of thirst for world possessions deep within; the desires are beyond the state of contentment, people remain hungry and thirsty as the materialistic quest never ends.

ਸਹਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ;
ਮਰਿ ਜੰਮੈ ਆਇਆ ਜਾਇਆ ॥ (੧੩੮-੧੮, ਮਾਝ, ਮਃ ੨)

This world is an illusion; it dies and it is re-born-it comes and it goes in reincarnation.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੋਹੁ ਨ ਤੁਟਈ ;
ਸਭਿ ਥਕੇ ਕਰਮ ਕਮਾਇਆ ॥ (੧੩੮-੧੮, ਮਾਝ, ਮਃ ੨)

Without the True Guru, emotional attachment can never be broken; all have grown weary of performing merely rituals without realising the truth.

ਗੁਰਮਤੀ ਨਾਮੁ ਧਿਆਈਐ ;
ਸੁਖਿ ਰਜਾ , ਜਾ ਤੁਧੁ ਭਾਇਆ ॥ **(ਰੱਜਾ ਬੋਲੋ)** (੧੩੮-੧੯, ਮਾਝ, ਮਃ ੨)

Those who follow the Guru's Teachings meditate on the Almighty's Name (Naam); and they find happiness in Your will means that they remain contented in Your will.

ਕੁਲੁ ਉਧਾਰੇ , ਆਪਣਾ ; ਧੰਨੁ , ਜਣੇਦੀ ਮਾਇਆ ॥ (੧੩੮-੧੯, ਮਾਝ, ਮਃ ੨)

They ferry their families and ancestors across the dreadful worldly ocean; blessed are the mothers who gave birth to them.

ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ;
ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥੨॥ (੧੩੯-੧, ਮਾਝ, ਮਃ ੨)

Beautiful and sublime is the glory and the understanding of those who focus their consciousness on the Almighty. ||2||

ਸਲੋਕੁ , ਮਃ ੨ ॥ **('ਮਹੱਲਾ ਦੂਜਾ' ਬੋਲੋ)** (੧੩੯-੨)

Salok, Second Mahl (Guru), Guru Angad Dev Ji:

Prologue : Guru Angad Dev Ji blesses the ultimate knowledge pertaining to self-realisation by experiencing Almighty within all the physical actions in order for one to become selfless and escape from the clutches of Deeds (Karama).

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ; ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥ (੧੩੯-੨, ਮਾਝ, ਮਃ ੨)

To see without eyes; to hear without ears;

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ; ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥ (੧੩੯-੨, ਮਾਝ, ਮਃ ੨)

to walk without feet; to work without hands;

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ; ਇਉ ਜੀਵਤ ਮਰਣਾ ॥ (੧੩੯-੨, ਮਾਝ, ਮਃ ੨)

to speak without a tongue-like this, one remains dead (from the sense of living) while yet alive.

ਨਾਨਕ , ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ; ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ (੧੩੯-੩, ਮਾਝ, ਮਃ ੨)

Guru Nanak says recognize the Hukam of the Almighty's Command, and merge with your Almighty who is the Master. ||1||

ਮਃ ੨ ॥ (੧੩੯-੩)

Second Mahl (Guru), Guru Angad Dev Ji:

ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ; ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥ (੧੩੯-੩, ਮਾਝ, ਮਃ ੨)

He is seen, heard and known, but His slight essence is not obtained.

ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ; ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥ (੧੩੯-੪, ਮਾਝ, ਮਃ ੨)

How can the lame, armless and blind person run to embrace the Almighty? Guru explains further in the next line;

ਭੈ ਕੇ ਚਰਣ , ਕਰ ਭਾਵ ਕੇ ;
ਲੋਇਣ , ਸੁਰਤਿ ਕਰੇਇ ॥ (੧੩੯-੪, ਮਾਝ, ਮਃ ੨)

Let the sense of respect (Fear) of Almighty be your feet, and let His Love be your hands; let your wisdom of His Understanding be your eyes.

ਨਾਨਕੁ , ਕਹੈ ਸਿਆਣੀਏ ;
ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥ (੧੩੯-੫, ਮਾਝ, ਮਃ ੨)

Says Nanak, in this way, O wise soul-bride, you shall be united with your Husband Almighty. ||2||

ਪਉੜੀ ॥ (੧੩੯-੫)

Pauree:

ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ; ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ ॥ (੧੩੯-੫, ਮਾਝ, ਮਃ ੨)

Forever and ever, You (Almighty) are the only One; You have created Maya and set the play of duality in motion.

ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ; ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥ (੧੩੯-੬, ਮਾਝ, ਮਃ ੨)

Through Maya You have created egotism and arrogant pride, and You placed greed of accumulating (Lobh) worldly possessions within the beings (Jeev).

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ; ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ ॥ (੧੩੯-੬, ਮਾਝ, ਮਃ ੨)

Sustain me as it pleases Your Will; everyone acts as You cause them to act although the beings (jeev) may assume that they are acting on their own so this the baseless ego that being (jeev) creates within and creates new Karama.

ਇਕਨਾ ਬਖਸਹਿ ਮੇਲਿ ਲੈਹਿ ; ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਇਆ ॥ (੧੩੯-੭, ਮਾਝ, ਮਃ ੨)

Through Your blessings some are forgiven, and merge with You; through the Guru's Teachings, we are joined to You.

ਇਕਿ ਖੜੇ ਕਰਹਿ ਤੇਰੀ ਚਾਕਰੀ ;
ਵਿਣੁ ਨਾਵੈ , ਹੋਰੁ ਨ ਭਾਇਆ ॥ (੧੩੯-੭, ਮਾਝ, ਮ: ੨)

Some serve You cautious; without the Name, nothing else pleases them.

ਹੋਰੁ ਕਾਰ ਵੇਕਾਰ ਹੈ ; ਇਕਿ , ਸਚੀ ਕਾਰੈ ਲਾਇਆ ॥ (੧੩੯-੮, ਮਾਝ, ਮ: ੨)

Any other task is worthless to them-You have enjoined them to Your True Service of meditation.

ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ; (ਕਲੱਤ ਬੋਲੋ)
ਇਕਿ ਅਲਿਪਤੁ ਰਹੇ , ਜੋ ਤੁਧੁ ਭਾਇਆ ॥ (੧੩੯-੮, ਮਾਝ, ਮ: ੨)

In the midst of children, spouse and relations, some still remain detached; they remain pleased to Your Will.

ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ;
ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥੩॥ (੧੩੯-੯, ਮਾਝ, ਮ: ੨)

Inwardly (spiritually) and outwardly (physical deeds), they are pure, and they are absorbed in the True Name. ||3||

ਸਲੋਕੁ , ਮ: ੧ ॥ (੧੩੯-੧੦)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ; ਕੈ ਪਾਣੀ ਪਇਆਲਿ ॥ (੧੩੯-੧੦, ਮਾਝ, ਮ: ੧)

I may make a cave, in a mountain of gold, or in the water of the nether regions;

ਕੈ ਵਿਚਿ ਧਰਤੀ , ਕੈ ਆਕਾਸੀ ;
ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ ॥ (੧੩੯-੧੦, ਮਾਝ, ਮ: ੧)

I may remain standing on my head, upside-down, on the earth or up in the sky;

ਪੁਰੁ ਕਰਿ ਕਾਇਆ ਕਪੜੁ ਪਹਿਰਾ ; ਧੋਵਾ ਸਦਾ ਕਾਰਿ ॥ (੧੩੯-੧੧, ਮਾਝ, ਮ: ੧)

I may totally cover my body with clothes, and perform Yogic cleansing methods to keep the physical body pure;

ਬਗਾ ਰਤਾ , ਪੀਅਲਾ ਕਾਲਾ ; (ਰੱਤਾ ਬੋਲੋ)
ਬੇਦਾ ਕਰੀ ਪੁਕਾਰ ॥ (੧੩੯-੧੧, ਮਾਝ, ਮ: ੧)

I may recite the verses of white (Siam Vedh), yellow (Yujhar Vedh), black (Atharban Vedh);

ਹੋਇ ਕੁਚੀਲੁ ਰਹਾ ਮਲੁ ਧਾਰੀ ; ਦੁਰਮਤਿ ਮਤਿ ਵਿਕਾਰ ॥ (੧੩੯-੧੨, ਮਾਝ, ਮਃ ੧)

I may even live in dirt and filth. And yet, all these deeds as stipulated in shabad is useless if the evil-mindedness, and intellectual corruption remains within. Guruji explains how to purify the mind and intellact in the next line.

ਨਾ ਹਉ ਨਾ ਮੈ , ਨਾ ਹਉ ਹੋਵਾ ;
ਨਾਨਕ , ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥ (੧੩੯-੧੨, ਮਾਝ, ਮਃ ੧)

I was not, I am not, and I will never be anything at all! Guru Nanak says I contemplate only on the Guru's Shabad. ||1||

ਮਃ ੧ ॥ (੧੩੯-੧੩)

First Mahl (Guru), Guru Nanak Dev Ji:

Prologue: Siddhas asked Guru Nanak Dev Ji 'why a being (jeev) becomes sad and how can one become happy?'

ਵਸਤ੍ਰ ਪਖਾਲਿ ਪਖਾਲੇ , ਕਾਇਆ ; ਆਪੇ ਸੰਜਮਿ ਹੋਵੈ ॥(੧੩੯-੧੩, ਮਾਝ, ਮਃ ੧)

They wash their clothes, and scrub their physical bodies, and try to practice self-discipline.

ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ ਨਹੀ ਜਾਣੈ ;
ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਧੋਵੈ ॥ (੧੩੯-੧੩, ਮਾਝ, ਮਃ ੧)

But they are not aware of the filth staining their Antahkaran (mind, intellect, memory & self-existence), the dirt of discrimination (love & envy) remains while they try and try to wash off the outer dirt.

ਅੰਧਾ ਭੂਲਿ ; ਪਇਆ ਜਮ ਜਾਲੇ ॥ (੧੩੯-੧੪, ਮਾਝ, ਮਃ ੧)

The ignorant (blind) go astray, caught by the noose of Death.

ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੈ ;
ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਘਾਲੇ ॥ (੧੩੯-੧੪, ਮਾਝ, ਮਃ ੧)

The physical body does not belong to this being (jeev) which being (jeev) claims to his own therefore ego and attachments is created because of which this being (jeev) has to endure pains. This is the cause of sadness and now Guruji explain how can one be happy;

ਨਾਨਕ ਗੁਰਮੁਖਿ , ਹਉਮੈ ਤੁਟੈ ;

ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ (੧੩੯-੧੫, ਮਾਝ, ਮਃ ੧)

Guru Nanak says through a Guru the curtain of egotism and attachments are broken (torn) only then Almighty's name is meditated upon with mind and body.

ਨਾਮੁ ਜਪੇ ਨਾਮੋ ਆਰਾਧੇ ; ਨਾਮੇ , ਸੁਖਿ ਸਮਾਵੈ ॥੨॥ (੧੩੯-੧੫, ਮਾਝ, ਮਃ ੧)

They chant the Naam, meditate on the Naam, and through the Naam, they are absorbed in peace. ||2||

ਪਵੜੀ ॥ (੧੩੯-੧੬)

Pauree:

ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ; ਮੇਲਿ ਮਿਲਾਇਆ ॥ (੧੩੯-੧੬, ਮਾਝ, ਮਃ ੧)

Destiny has brought together and united the body and the soul-swan.

ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ; ਜਿਨਿ ਉਪਾਇਆ ॥ (੧੩੯-੧੬, ਮਾਝ, ਮਃ ੧)

He who created them, also separates them.

ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ; ਦੁਖ ਸਬਾਇਆ ॥ (੧੩੯-੧੭, ਮਾਝ, ਮਃ ੧)

The fools enjoy their pleasures; they must also endure all their pains.

ਸੁਖਹੁ ਉਠੇ ਰੋਗ ; ਪਾਪ ਕਮਾਇਆ ॥ (੧੩੯-੧੭, ਮਾਝ, ਮਃ ੧)

From pleasures, arise diseases and the commission of sins.

ਹਰਖਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ; ਉਪਾਇ ਖਪਾਇਆ ॥ (੧੩੯-੧੭, ਮਾਝ, ਮਃ ੧)

From sinful pleasures come sorrow, separation, birth and death.

ਮੂਰਖ ਗਣਤ ਗਣਾਇ ; ਝਗੜਾ ਪਾਇਆ ॥ (੧੩੯-੧੮, ਮਾਝ, ਮਃ ੧)

The fools try to account for their misdeeds, and argue uselessly.

ਸਤਿਗੁਰ ਹਥਿ ਨਿਬੇੜੁ ; ਝਗੜੁ ਚੁਕਾਇਆ ॥ (੧੩੯-੧੮, ਮਾਝ, ਮਃ ੧)

The judgement is in the Hands of the True Guru, who puts an end to the argument.

ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ; ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥ (੧੩੯-੧੯, ਮਾਝ, ਮਃ ੧)

Whatever the Creator does, becomes the reality. It cannot be changed by anyone's efforts. ||4||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੩੯-੧੯)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਕੂੜੁ ਬੋਲਿ ; ਮੁਰਦਾਰੁ ਖਾਇ ॥ (੧੩੯-੧੯, ਮਾਝ, ਮਃ ੧)

Telling lies is equivalent to eating dead human bodies.

ਅਵਰੀ ਨੋ ; ਸਮਝਾਵਣਿ ਜਾਇ ॥ (੧੪੦-੧, ਮਾਝ, ਮਃ ੧)

And yet such people, go out to teach others.

ਮੁਠਾ ਆਪਿ ; ਮੁਹਾਏ ਸਾਥੈ ॥ (੧੪੦-੧, ਮਾਝ, ਮਃ ੧)

They are deceived, and they deceive their companions as well.

ਨਾਨਕ ; ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੧॥ (੧੪੦-੧, ਮਾਝ, ਮਃ ੧)

Guru Nanak says such people becomes the leaders means that the leaders themselves adopt's the support of false and stands high in the community as advisors and decision makers. ||1||

ਮਹਲਾ , ੪ ॥ (੧੪੦-੧)

Fourth Mahl (Guru), Guru Ram Dev Ji:

ਜਿਸ ਦੈ ਅੰਦਰਿ ਸਚੁ ਹੈ ;
ਸੋ ਸਚਾ ਨਾਮੁ , ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥ (੧੪੦-੨, ਮਾਝ, ਮਃ ੪)

Those, within whom the love for Truth dwells; they recite Almighty's name with faith.

ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ;
ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥ (੧੪੦-੨, ਮਾਝ, ਮਃ ੪)

They walk on the Almighty's Path, and inspire others to walk on the Almighty's Path as well.

ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ , ਤਾ ਮਲੁ ਲਹੈ ;
ਛਪੜਿ ਨਾਤੈ , ਸਗਵੀ ਮਲੁ ਲਾਏ ॥ **(ਨ੍ਹਾਤੈ ਬੋਲੋ)** (੧੪੦-੩, ਮਾਝ, ਮਃ ੪)

Bathing in a pool of holy water, they are washed clean of filth. But, by bathing in a stagnant pond, they are contaminated with even more filth.

ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ;
ਜੋ ਅਨਦਿਨੁ , ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥ (੧੪੦-੩, ਮਾਝ, ਮਃ ੪)

The True Guru is the Perfect Pool of Holy Water. Night and day, He meditates on the Name of the Almighty with mind and body.

ਓਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ;
ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ , ਸਭ ਸ੍ਰਿਸਟਿ ਛਡਾਏ ॥ (੧੪੦-੪, ਮਾਝ, ਮਃ ੪)

The True Guru is saved, along with his family; bestowing the Name of the Almighty, Har, Har, He saves the whole world.

ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ;
ਜੋ ਆਪਿ ਜਪੈ , ਅਵਰਾ ਨਾਮੁ ਜਪਾਏ ॥੨॥ (੧੪੦-੫, ਮਾਝ, ਮਃ ੪)

Servant Nanak is a sacrifice to one who himself chants the Naam, and inspires others to chant it as well. ||2||

ਪਉੜੀ ॥ (੧੪੦-੫)

Pauree:

ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ; ਵਣ ਖੰਡਿ ਵਾਸਾ ॥ (੧੪੦-੫, ਮਾਝ, ਮਃ ੪)

Some pick and eat fruits and roots, and live in the wilderness.

ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ; ਜੋਗੀ ਸੰਨਿਆਸਾ ॥ (੧੪੦-੬, ਮਾਝ, ਮਃ ੪)

Some wander around wearing saffron robes, as Yogis and Sanyaasees.

ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ; ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥ (੧੪੦-੬, ਮਾਝ, ਮਃ ੪)

But within there is still so much thirst for worldly achievements; they still desire for clothes and food.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ; ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥ (੧੪੦-੭, ਮਾਝ, ਮਃ ੪)

They waste their lives uselessly; they are neither householders nor renunciates.

ਜਮ ਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ; ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ॥ (੧੪੦-੭, ਮਾਝ, ਮਃ ੪)

The Messenger of Death hangs over their heads, and they cannot escape the three-phased desire.

ਗੁਰਮਤੀ , ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੈ ;
ਜਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸਾ ॥ (੧੪੦-੮, ਮਾਝ, ਮਃ ੪)

Death does not even approach those who follow the Guru's Teachings, and become the slaves of the Almighty's slaves.

ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ ; ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥ (੧੪੦-੮, ਮਾਝ, ਮਃ ੪)

The ones who accepts faithfully the True Guru's Sermons remains detached from worldly pleasures and possession within their home.

ਨਾਨਕ , ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ;
ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥ (੧੪੦-੮, ਮਾਝ, ਮਃ ੪)

Guru Nanak says those who serve their True Guru, rise from desire to desirelessness. ||5||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੦-੯)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

Prologue: Guru Nanak Dev Ji blesses sermons to a Qaji whose robe was smeared with blood while he was slaughtering a chicken.

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ; ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥ (੧੪੦-੯, ਮਾਝ, ਮਃ ੧)

If one's clothes are stained with blood, the garment is believed to be dirty (polluted) and abandoned immediately for washing.

ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ; ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥ (੧੪੦-੧੦, ਮਾਝ, ਮਃ ੧)

Those who drinks (consumes) the blood (meat); how can ever their consciousness becomes pure?

ਨਾਨਕ , ਨਾਉ ਖੁਦਾਇ ਕਾ ; ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ ॥ (੧੪੦-੧੦, ਮਾਝ, ਮਃ ੧)

Guru Nanak says chant the Name of Almighty with mouth, with pure heart (without any desire or ill feeling towards others).

ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ; ਝੂਠੇ ਅਮਲ ਕਰੇਹੁ ॥੧॥ (੧੪੦-੧੧, ਮਾਝ, ਮਃ ੧)

Everything else without reciting Almighty's name is just a pompous worldly show, and merely the practices of false rituals. ||1||

ਮਃ ੧ ॥ (੧੪੦-੧੧)

First Mahl (Guru), Guru Nanak Dev Ji:

ਜਾ ਹਉ ਨਾਹੀ , ਤਾ ਕਿਆ ਆਖਾ ;
ਕਿਹੁ ਨਾਹੀ , ਕਿਆ ਹੋਵਾ ॥ (੧੪੦-੧੧, ਮਾਝ, ਮਃ ੧)

Since I am no one, what can I say? Since I am nothing, what can I be?

ਕੀਤਾ ਕਰਣਾ ਕਹਿਆ ਕਥਨਾ ;

ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵਾਂ ॥ (੧੪੦-੧੨, ਮਾਝ, ਮਃ ੧)

Almighty has created the entire universe, whose praises are told the divine books and uttered by all the wise ones; some are ignorant pertaining to such Almighty's praises therefore clean the Antahkaran with the water of Almighty's name. (Almighty created me and so I act. As He causes me to speak, so I speak. I am full and overflowing with sins-if only I could wash them away!)

ਆਪਿ ਨ ਬੁਝਾ , ਲੋਕ ਬੁਝਾਈ ; (ਬੁੱਝਾ, ਬੁੱਝਾਈ ਬੋਲੋ)
ਐਸਾ ਆਗੂ ਹੋਵਾਂ ॥ (੧੪੦-੧੨, ਮਾਝ, ਮਃ ੧)

One do not understands himself, and yet attempts to teach others. Such is the ignorant leader!

ਨਾਨਕ , ਅੰਧਾ ਹੋਇ ਕੈ ਦਸੇ ਰਾਹੈ ;
ਸਭਸੁ ਮੁਹਾਏ ਸਾਥੈ ॥ (੧੪੦-੧੩, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the one who is blind (ignorant) shows others the way (teach others), and misleads all his companions.

ਅਗੈ ਗਇਆ ਮੁਹੇ ਮੁਹਿ ਪਾਹਿ ;
ਸੁ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੨॥ (੧੪੦-੧੩, ਮਾਝ, ਮਃ ੧)

But, going to the world hereafter, he shall be beaten and kicked in the face; then, it will be obvious, what sort of guide he was! ||2||

ਪਉੜੀ ॥ (੧੪੦-੧੪)

Pauree:

ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂੰ ਘੜੀ ; ਮੂਰਤ ਵੀਚਾਰਾ ॥ (੧੪੦-੧੪, ਮਾਝ, ਮਃ ੧)

Through all the months and the seasons, the minutes and the hours, I dwell upon You, O Almighty.

ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ;
ਸਚੇ ਅਲਖ ਅਪਾਰਾ ॥ (ਅਲੱਖ ਬੋਲੋ) (੧੪੦-੧੪, ਮਾਝ, ਮਃ ੧)

No one has attained You by the count of Karmas (deeds); O True, Unseen and Infinite Almighty.

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ; (ਪੜ੍ਹਿਆ ਬੋਲੋ)
ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥ (੧੪੦-੧੫, ਮਾਝ, ਮਃ ੧)

A scholar who is full of greed (Labh-greed of consumption, Lobh-greed of materials), arrogant pride and egotism, is known to be a fool although he has knowledge.

ਨਾਉ ਪੜੀਐ , ਨਾਉ ਬੁਝੀਐ ; (ਬੁੱਝੀਐ ਬੋਲੋ)
ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥ (੧੪੦-੧੫, ਮਾਝ, ਮਃ ੧)

So read the Name, and realize the Name, and contemplate the Guru's Teachings.

ਗੁਰਮਤੀ ਨਾਮੁ ਧਨੁ ਖਟਿਆ ; ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥ (੧੪੦-੧੬, ਮਾਝ, ਮਃ ੧)

Through the Guru's Teachings, I have earned the wealth of the Naam; I possess the storehouses, overflowing with devotion to the Almighty.

ਨਿਰਮਲੁ ਨਾਮੁ ਮੰਨਿਆ ; ਦਰਿ ਸਚੈ ਸਚਿਆਰਾ ॥ (੧੪੦-੧੬, ਮਾਝ, ਮਃ ੧)

Believing in the Pure Naam, one is hailed as true, in the True Court of the Almighty.

ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਣੁ ਹੈ ; ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰਾ ॥ (੧੪੦-੧੭, ਮਾਝ, ਮਃ ੧)

The Divine Light of the Infinite Almighty, who owns the soul and life-forces (pran) and, is deep within the inner being.

ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ ; ਹੋਰੁ ਜਗਤੁ ਵਣਜਾਰਾ ॥੬॥ (੧੪੦-੧੭, ਮਾਝ, ਮਃ ੧)

You alone are the True Banker, O Almighty; the rest of the world is just Your petty trader. ||6|| Note: Guruji blessed this sermons during His visit to Mekkah, in the next shabad Guruji illustrates the qualities in a true Muslim based on the religious practices.

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੦-੧੮)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ; (ਮੁਸੱਲਾ ਬੋਲੋ)
ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥ (੧੪੦-੧੮, ਮਾਝ, ਮਃ ੧)

Let mercy be your mosque, faith your prayer-mat, and honest living your Koran.

ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ; ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥ (੧੪੦-੧੮, ਮਾਝ, ਮਃ ੧)

Make modesty your circumcision (sunat), and good conduct your fast (puasa). In this way, you shall be a true Muslim.

ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ; ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥ (੧੪੦-੧੯, ਮਾਝ, ਮਃ ੧)

Let good conduct be your Kaabaa, Truth your spiritual guide, and being merciful and honouring a poor, such noble deeds shall be your recitation of Koran (prayer, solat) and chant.

ਤਸਬੀ ਸਾ , ਤਿਸੁ ਭਾਵਸੀ ; ਨਾਨਕ , ਰਖੈ ਲਾਜ ॥੧॥ (੧੪੦-੧੯, ਮਾਝ, ਮਃ ੧)

Let your rosary be that which is pleasing to His Will. Guru Nanak says Almighty shall preserve your honor. ||1||

ਮਃ ੧ ॥ (੧੪੧-੧)

First Mahl (Guru), Guru Nanak Dev Ji

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ; ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥ (੧੪੧-੧, ਮਾਝ, ਮਃ ੧)

To take what rightfully belongs to another (Haram), is like a Muslim eating pork, or a Hindu eating beef.

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ; ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥ (੧੪੧-੧, ਮਾਝ, ਮਃ ੧)

A Guru for a Hindu and Prophet for a Muslim will only stands by as protector, if one do not take the rightfully belongings of others which equivalent to consuming carcasses.

ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ; ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥ (ਗੱਲੀਂ ਬੋਲੋ) (੧੪੧-੨, ਮਾਝ, ਮਃ ੧)

By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth.

ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ; ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥ (੧੪੧-੨, ਮਾਝ, ਮਃ ੧)

By adding spices to forbidden meat (Haram), they are not become acceptable lawfully.

ਨਾਨਕ , ਗਲੀ ਕੂੜੀਈ ; (ਗੱਲੀਂ ਬੋਲੋ)
ਕੂੜੋ ਪਲੈ ਪਾਇ ॥੨॥ (ਪੱਲੈ ਬੋਲੋ) (੧੪੧-੩, ਮਾਝ, ਮਃ ੧)

Guru Nanak says from false talk, only falsehood remains as the earning of lifetime. ||2||

ਮਃ ੧ ॥ (੧੪੧-੩)

First Mahl (Guru), Guru Nanak Dev Ji:

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ; ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥ (੧੪੧-੩, ਮਾਝ, ਮਃ ੧)

There are five prayers and five times of day for prayer; the five have five names.

ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ; ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥ (੧੪੧-੪, ਮਾਝ, ਮਃ ੧)

Let the first prayer (Solat Subuh) be truthfulness, the second prayer (Solat Zohor) honest living, and the third prayer (Solat Asar) charity in the Name of Almighty.

ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ; ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥ (੧੪੧-੪, ਮਾਝ, ਮਃ ੧)

Let the fourth prayer (Solat Maghrib) be nourish pious intentions which develops good will to all, and the fifth prayer (Solat Ishak) the praise of the Almighty.

ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ; ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥ (੧੪੧-੫, ਮਾਝ, ਮਃ ੧)

Repeat the prayer of good deeds, and then, you may call yourself a Muslim.

ਨਾਨਕ , ਜੇਤੇ ਕੂੜਿਆਰ ; ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥੩॥ (੧੪੧-੫, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the false obtain falsehood, and only falsehood. ||3||

ਪਉੜੀ ॥ (੧੪੧-੬)

Pauree:

ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ ; ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ ॥ (੧੪੧-੬, ਮਾਝ, ਮਃ ੧)

Some purchases priceless jewels-like virtues (renunciation, truth, contentment, mercy, faith, etc.) with the capital of love, while others trades for happiness with temporary worldly materials.

ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਈਅਨਿ ; ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ ॥ (੧੪੧-੬, ਮਾਝ, ਮਃ ੧)

When the True Guru is pleased, only then within the body Antahkaran the treasure of jewel-like virtues is discoved.

ਵਿਣੁ ਗੁਰ , ਕਿਨੈ ਨ ਲਧਿਆ ;
ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਕੂੜਿਆਰਾ ॥ (੧੪੧-੭, ਮਾਝ, ਮਃ ੧)

Without the Guru, no one has found this treasure. The ignorant (blind) died barking the false means the speaking false or about the false Maya is useless which does not benefit anyone.

ਮਨਮੁਖ ਦੂਜੈ ਪਚਿ ਮੁਏ ; ਨਾ ਬੂਝਹਿ ਵੀਚਾਰਾ ॥ (੧੪੧-੭, ਮਾਝ, ਮਃ ੧)

The self-willed manmukhs are burned (putrefy) to death in duality form of fire. They do not understand contemplative meditation.

ਇਕਸੁ ਬਾਝਹੁ ਦੂਜਾ ਕੋ ਨਹੀ ;
ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ ॥ (੧੪੧-੮, ਮਾਝ, ਮਃ ੧)

Without the One Almighty, there is no other at all. Unto whom should they complain?

ਇਕਿ ਨਿਰਧਨ , ਸਦਾ ਭਉਕਦੇ ;
ਇਕਨਾ , ਭਰੇ ਤੁਜਾਰਾ ॥ (੧੪੧-੮, ਮਾਝ, ਮਃ ੧)

Some are poor, and wander around endlessly, while others have storehouses of wealth.

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ; ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥ (੧੪੧-੯, ਮਾਝ, ਮਃ ੧)

Without Almighty's Name, there is no other wealth. Everything else is just poison and ashes.

ਨਾਨਕ , ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ;
ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥੭॥ (੧੪੧-੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the Almighty Himself acts, and causes others to act; by the Hukam of His Command, we are embellished and exalted. ||7||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੧-੧੦)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

Prologue: In Sultanpur, Guru Nanak Dev Ji abandoned the shopkeeper's job and declared that 'non is a Hindu and non is a Muslim' while sitting in the graveyard. Qaji and Nawab came to Guruji and asked 'Why do say that there is no Muslim?', Guru answers;

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ;
ਜਾ ਹੋਇ , ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥ (੧੪੧-੧੦, ਮਾਝ, ਮਃ ੧)

It is difficult to be called a Muslim; if one is truly a Muslim (with the qualities liated below), then he may be called one.

ਅਵਲਿ ਅਉਲਿ , ਦੀਨੁ ਕਰਿ ਮਿਠਾ ; **(ਅੱਵਲਿ ਬੋਲੋ)**
ਮਸਕਲ ਮਾਨਾ , ਮਾਲੁ ਮੁਸਾਵੈ ॥ **('ਮਸੱਕਲ' ਨਹੀਂ ਬੋਲਣਾ)** (੧੪੧-੧੧, ਮਾਝ, ਮਃ ੧)

First, let him appreciate the religion of the Prophet as sweet means that one should accept Almighty's meditation; then, let his pride of his possessions be scraped away.

ਹੋਇ ਮੁਸਲਿਮੁ , ਦੀਨ ਮੁਹਾਣੈ ; **(ਮੁਸੱਲਿਮ ਬੋਲੋ)**
ਮਰਣ ਜੀਵਣ ਕਾ , ਭਰਮੁ ਚੁਕਾਵੈ ॥ (੧੪੧-੧੧, ਮਾਝ, ਮਃ ੧)

Becoming a true Muslim, a disciple of the faith of Mohammed, let him put aside the illusion of death and life.

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ;
ਕਰਤਾ ਮੰਨੇ , ਆਪੁ ਗਵਾਵੈ ॥ (੧੪੧-੧੨, ਮਾਝ, ਮਃ ੧)

As he submits to Almighty's Will, and surrenders to the Creator, he is rid of selfishness and conceit.

ਤਉ ਨਾਨਕ , ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ;
ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥੧॥ (੧੪੧-੧੨, ਮਾਝ, ਮਃ ੧)

And when, Guru Nanak says he is merciful to all beings, only then shall he be called a Muslim. ||1||

ਮਹਲਾ , ੪ ॥ (੧੪੧-੧੩)

Fourth Mahl (Guru), Guru Ram Dev Ji:

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ;
ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ ॥ (੧੪੧-੧੩, ਮਾਝ, ਮਃ ੪)

Renounce lust (sexual desire), anger, falsehood and slander; forsake Maya and eliminate egotistical pride.

ਤਜਿ ਕਾਮੁ , ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ;
ਤਾ ਅੰਜਨ ਮਾਹਿ , ਨਿਰੰਜਨੁ ਪਾਵੈ ॥ (੧੪੧-੧੪, ਮਾਝ, ਮਃ ੪)

Renounce sexual desire and unlawful relationships other the spouse, and give up emotional attachment. Only then one shall obtain the Pure Almighty amidst the darkness of the world.

ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ , ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ;
ਤਜਿ ਪਿਆਸ ਆਸ , ਰਾਮ ਲਿਵ ਲਾਵੈ ॥ (੧੪੧-੧੪, ਮਾਝ, ਮਃ ੪)

Renounce selfishness, conceit (ego) and arrogant pride, and your love of physical attachment with children and spouse. Abandon your thirsty hopes and desires, and embrace love for the Almighty.

ਨਾਨਕ , ਸਾਚਾ ਮਨਿ ਵਸੈ ;
ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੨॥ (੧੪੧-੧੫, ਮਾਝ, ਮਃ ੪)

Guru Nanak says the True One shall come to dwell in your mind. Through the sermons of the True Guru, one shall be absorbed in the Name of the Almighty. ||2||

ਪਉੜੀ ॥ (੧੪੧-੧੬)

Pauree:

ਰਾਜੇ ਰਯਤਿ ਸਿਕਦਾਰ ; (‘ਰਯਤਿ’ ਨੂੰ ‘ਰਈਅਤਿ’ ਬੋਲੋ)
ਕੋਇ ਨ ਰਹਸੀਓ ॥ (‘ਰਹੱਸੀਓ’ ਨਹੀਂ ਬੋਲਣਾ) (੧੪੧-੧੬, ਮਾਝ, ਮਃ ੪)

Neither the kings, nor the citizens, nor the leaders shall remain.

ਹਟ ਪਟਣ ਬਾਜਾਰ ; ਹੁਕਮੀ ਢਹਸੀਓ ॥ (੧੪੧-੧੬, ਮਾਝ, ਮਃ ੪)

The shops, the cities and the streets shall eventually disintegrate, in the Almighty's Hukam (Will, Command).

ਪਕੇ ਬੰਕ ਦੁਆਰ ; ਮੂਰਖੁ ਜਾਣੈ ਆਪਣੇ ॥ (੧੪੧-੧੭, ਮਾਝ, ਮਃ ੪)

Those solid and beautiful mansions-the fools think that they belong to them.

ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ; ਰੀਤੇ ਇਕਿ ਖਣੇ ॥ (੧੪੧-੧੭, ਮਾਝ, ਮਃ ੪)

The treasure-houses, filled with wealth, shall be emptied out in an instant.

ਤਾਜੀ ਰਥ ਤੁਖਾਰ ; ਹਾਥੀ ਪਾਖਰੇ ॥
ਬਾਗ ਮਿਲਖ ਘਰ ਬਾਰ ; ਕਿਥੈ , ਸਿ ਆਪਣੇ ॥
ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ; ਸਰਾਇਚੇ ਲਾਲਤੀ ॥ (੧੪੧-੧੭, ਮਾਝ, ਮਃ ੪)

The horses, chariots, camels and elephants, with all their decorations; the gardens, lands, houses, tents, soft beds and satin pavilions-Oh, where are those things, which they believe to be their own?

ਨਾਨਕ , ਸਚ ਦਾਤਾਰੁ ; ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ॥੮॥ (੧੪੧-੧੮, ਮਾਝ, ਮਃ ੪)

Guru Nanak says the True One is the Giver of all; He is revealed through His All-powerful Creative Nature. ||8||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੧-੧੯)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਨਦੀਆ ਹੋਵਹਿ , ਧੇਣਵਾ ; ਸੁੰਮ ਹੋਵਹਿ , ਦੁਧੁ ਘੀਉ ॥ (੧੪੧-੧੯, ਮਾਝ, ਮਃ ੧)

If the rivers became cows, giving milk, and the spring water became milk and ghee;

ਸਗਲੀ ਧਰਤੀ , ਸਕਰ ਹੋਵੈ ; ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ ॥ (੧੪੧-੧੯, ਮਾਝ, ਮਃ ੧)

If all the earth became sugar, and mind remains in joy upon obtaining such materials;

ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ ਹੋਵੈ ; ਹੀਰੇ ਲਾਲ ਜੜਾਉ ॥ (੧੪੨-੧, ਮਾਝ, ਮਃ ੧)

if the mountains became gold and silver, studded with gems and jewels

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ; ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੧॥ (੧੪੨-੧, ਮਾਝ, ਮਃ ੧)

-even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||1||

ਮਃ ੧ ॥ (੧੪੨-੨)

First Mahl (Guru), Guru Nanak Dev Ji:

ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ; ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ ॥ (੧੪੨-੨, ਮਾਝ, ਮਃ ੧)

If all the eighteen loads of vegetation became fruits,

Note: 1 load (Bhar) = 3260 Tola, 1 Tola= 11.6638038 grams

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ , ਫਿਰਦੇ ਰਖੀਅਹਿ ;
ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ ॥ (੧੪੨-੨, ਮਾਝ, ਮਃ ੧)

and the growing grass became sweet rice; if I were able to stop the sun and the moon in their orbits and hold them perfectly steady

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ; ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੨॥ (੧੪੨-੩, ਮਾਝ, ਮਃ ੧)

-even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||2||

ਮਃ ੧ ॥ (੧੪੨-੩)

First Mahl (Guru), Guru Nanak Dev Ji:

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ; ਪਾਪ ਗਰਹ , ਦੁਇ ਰਾਹੁ ॥ (੧੪੨-੩, ਮਾਝ, ਮਃ ੧)

If my body were afflicted with pain, under the evil influence of unlucky stars;

ਰਤੁ ਪੀਣੇ ਰਾਜੇ , ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ;
ਏਵੈ ਜਾਪੈ ਭਾਉ ॥ (੧੪੨-੪, ਮਾਝ, ਮਃ ੧)

and if the blood-sucking kings were to hold power over me

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ; ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੩॥ (੧੪੨-੪, ਮਾਝ, ਮਃ ੧)

-even if this were my condition, I would still worship and adore You, and my longing to chant Your Praises would not decrease. ||3||

ਮਃ ੧ ॥ (੧੪੨-੫)

First Mahl (Guru), Guru Nanak Dev Ji:

ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ; ਖਾਣਾ ਹੋਵੈ ਵਾਉ ॥ (੧੪੨-੫, ਮਾਝ, ਮਃ ੧)

If fire and ice were my clothes, and the wind was my food;

ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ;
ਨਾਨਕ , ਸਭੋ ਜਾਉ ॥ (੧੪੨-੫, ਮਾਝ, ਮਃ ੧)

and even if the enticing heavenly beauties were my wives, O Nanak-all this shall pass away!

ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ; ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥ (੧੪੨-੬, ਮਾਝ, ਮਃ ੧)

Even then, I would worship and adore You, and my longing to chant Your Praises would not decrease. ||4||

ਪਵੜੀ ॥ (੧੪੨-੬)

Pauree:

ਬਦਫੈਲੀ ਗੈਬਾਨਾ ; ਖਸਮੁ ਨ ਜਾਣਈ ॥ (੧੪੨-੬, ਮਾਝ, ਮਃ ੧)

The foolish demon, who does evil deeds, does not know his Almighty and Master.

ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ; ਆਪੁ ਨ ਪਛਾਣਈ ॥ (੧੪੨-੭, ਮਾਝ, ਮਃ ੧)

Call him a mad-man, if he does not understand himself.

ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ; ਵਾਦੇ ਖਪੀਐ ॥ (੧੪੨-੭, ਮਾਝ, ਮਃ ੧)

The strife of this world is evil; these struggles are consuming it.

ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ; ਭਰਮੇ ਪਚੀਐ ॥ (੧੪੨-੮, ਮਾਝ, ਮਃ ੧)

Without the Almighty's Name, life is worthless. Through engrossment in illusion (maya), the people are being destroyed.

ਰਾਹ ਦੋਵੈ ਇਕੁ ਜਾਣੈ ; ਸੋਈ ਸਿਝਸੀ ॥ (੧੪੨-੮, ਮਾਝ, ਮਃ ੧)

One who recognizes that all spiritual paths lead to the One shall be emancipated.

ਕੁਫਰ ਗੋਅ , ਕੁਫਰਾਣੈ ; ਪਇਆ ਦਝਸੀ ॥ (੧੪੨-੮, ਮਾਝ, ਮਃ ੧)

One who speaks lies shall fall into hell and burn.

ਸਭ ਦੁਨੀਆ , ਸੁਬਹਾਨੁ ; ਸਚਿ ਸਮਾਈਐ ॥ (੧੪੨-੯, ਮਾਝ, ਮਃ ੧)

In all the world, the most blessed and sanctified are those who remain absorbed in Truth.

ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ; ਆਪੁ ਗਵਾਈਐ ॥੯॥ (੧੪੨-੯, ਮਾਝ, ਮਃ ੧)

One who eliminates selfishness and conceit is redeemed in the Court of the Almighty. ||9||

ਮਃ ੧ , ਸਲੋਕੁ ॥ (੧੪੨-੯)

First Mahl (Guru), Guru Nanak Dev Ji, Salok:

ਸੋ ਜੀਵਿਆ ; ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥ (੧੪੨-੧੦, ਮਾਝ, ਮਃ ੧)

They alone are truly alive, whose minds are filled with the Almighty.

ਨਾਨਕ ; ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥ (੧੪੨-੧੦, ਮਾਝ, ਮਃ ੧)

Guru Nanak says no one else is truly alive;

ਜੇ ਜੀਵੈ ; ਪਤਿ ਲਥੀ ਜਾਇ ॥ (੧੪੨-੧੦, ਮਾਝ, ਮਃ ੧)

those who merely live shall depart in dishonor;

ਸਭੁ ਹਰਾਮੁ ; ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥ (੧੪੨-੧੦, ਮਾਝ, ਮਃ ੧)

everything they eat is impure.

ਰਾਜਿ ਰੰਗੁ ; ਮਾਲਿ ਰੰਗੁ ॥
ਰੰਗਿ ਰਤਾ ; ਨਚੈ ਨੰਗੁ ॥ (ਰੱਤਾ ਬੋਲੋ) (੧੪੨-੧੧, ਮਾਝ, ਮਃ ੧)

Intoxicated with power and thrilled with wealth, they delight in their pleasures, and dance about shamelessly.

ਨਾਨਕ ; ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥ (੧੪੨-੧੧, ਮਾਝ, ਮਃ ੧)

Guru Nanak says they are deluded and defrauded.

ਵਿਣੁ ਨਾਵੈ ; ਪਤਿ ਗਇਆ ਗਵਾਇ ॥੧॥ (੧੪੨-੧੧, ਮਾਝ, ਮਃ ੧)

Without the Almighty's Name, they lose their honor and depart. ||1||

ਮਃ ੧ ॥ (੧੪੨-੧੨)

First Mahl (Guru), Guru Nanak Dev Ji:

ਕਿਆ ਖਾਧੈ ; ਕਿਆ ਪੈਧੈ ਹੋਇ ॥ (੧੪੨-੧੨, ਮਾਝ, ਮਃ ੧)

What good is food, and what good are clothes,

ਜਾ ਮਨਿ ; ਨਾਹੀ ਸਚਾ ਸੋਇ ॥ (੧੪੨-੧੨, ਮਾਝ, ਮਃ ੧)

if the True Almighty does not abide within the mind?

ਕਿਆ ਮੇਵਾ , ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ;
ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ ॥ (੧੪੨-੧੨, ਮਾਝ, ਮਃ ੧)

What good are fruits, what good is ghee, sweet jaggery, what good is flour, and what good is meat?

ਕਿਆ ਕਪੜੁ , ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ;
ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ ॥ (੧੪੨-੧੩, ਮਾਝ, ਮਃ ੧)

What good are clothes, and what good is a soft bed, to enjoy pleasures and sensual delights?

ਕਿਆ ਲਸਕਰ , ਕਿਆ ਨੇਬ ਖਵਾਸੀ ;
ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥ (੧੪੨-੧੪, ਮਾਝ, ਮਃ ੧)

What good is an army, and what good are soldiers, servants and mansions to live in?

ਨਾਨਕ , ਸਚੇ ਨਾਮ ਵਿਣੁ ; ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥੨॥ (੧੪੨-੧੪, ਮਾਝ, ਮਃ ੧)

Guru Nanak says without the True Name, all this paraphernalia shall disappear. ||2||

ਪਵੜੀ ॥ (੧੪੨-੧੫)

Pauree:

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ;
ਸਚੁ ਪਰਖੀਐ ॥ **(‘ਪਰੱਖੀਐ’ ਨਹੀਂ ਬੋਲਣਾ)** (੧੪੨-੧੫, ਮਾਝ, ਮਃ ੧)

What good is social class and status? Truthfulness is measured within.

ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ; ਮਰੀਐ ਚਖੀਐ ॥ (੧੪੨-੧੫, ਮਾਝ, ਮਃ ੧)

Pride in one's status is like poison-holding it in your hand and eating it, you shall die.

ਸਚੇ ਕੀ ਸਿਰ ਕਾਰ ; ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ ॥ (੧੪੨-੧੫, ਮਾਝ, ਮਃ ੧)

The True Almighty's Sovereign Rule is known throughout the ages.

ਹੁਕਮੁ ਮੰਨੇ ਸਿਰਦਾਰੁ ; ਦਰਿ ਦੀਬਾਣੀਐ ॥ (੧੪੨-੧੬, ਮਾਝ, ਮਃ ੧)

One who respects the Hukam of the Almighty's Command is honored and respected in the Court of the Almighty.

ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ; ਖਸਮਿ ਪਠਾਇਆ ॥ (੧੪੨-੧੬, ਮਾਝ, ਮਃ ੧)

By the Order of our Almighty and Master, we have been brought into this world.

ਤਬਲਬਾਜ ਬੀਚਾਰ ; (ਤਬਲ-ਬਾਜ ਬੋਲੋ)
ਸਬਦਿ ਸੁਣਾਇਆ ॥ (੧੪੨-੧੬, ਮਾਝ, ਮਃ ੧)

The Drummer, the Guru, has announced the Almighty's meditation, through the Guru's Hymn (Shabad).

ਇਕਿ ਹੋਏ ਅਸਵਾਰ ; ਇਕਨਾ ਸਾਖਤੀ ॥ (੧੪੨-੧੭, ਮਾਝ, ਮਃ ੧)

Some have mounted their horses in response, and others are saddling up.

ਇਕਨੀ ਬਧੇ ਭਾਰ ; ਇਕਨਾ ਤਾਖਤੀ ॥੧੦॥ (੧੪੨-੧੭, ਮਾਝ, ਮਃ ੧)

Some have tied up their bridles, and others have already ridden off. ||10||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੨-੧੭)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਜਾ ਪਕਾ , ਤਾ ਕਟਿਆ ; ਰਹੀ , ਸੁ ਪਲਰਿ ਵਾੜਿ ॥ (੧੪੨-੧੮, ਮਾਝ, ਮਃ ੧)

When the crop is ripe, then it is cut down; only the stalks are left standing.

ਸਣੁ ਕੀਸਾਰਾ , ਚਿਥਿਆ ; ਕਣੁ ਲਇਆ , ਤਨੁ ਝਾੜਿ ॥ (੧੪੨-੧੮, ਮਾਝ, ਮਃ ੧)

The corn on the cob is put into the thresher, and the kernels are separated from the cobs.

ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ;
ਪੀਸਣ ਆਇ ਬਹਿਠੁ ॥ (ਬਹਿੱਠੁ ਬੋਲੋ) (੧੪੨-੧੮, ਮਾਝ, ਮਃ ੧)

Placing the kernels between the two mill-stones, people sit and grind the corn.

ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ; ਨਾਨਕ , ਅਜਬੁ ਡਿਠੁ ॥੧॥ (੧੪੨-੧੯, ਮਾਝ, ਮਃ ੧)

Those kernels which stick to the central axle are spared-Nanak has seen this wonderful vision! ||1||

ਮਃ ੧ ॥ (੧੪੨-੧੯)

First Mahl (Guru), Guru Nanak Dev Ji:

ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ; ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ ॥ (੧੪੨-੧੯, ਮਾਝ, ਮਃ ੧)

Look, and see how the sugar-cane is cut down. After cutting away its branches, its feet are bound together into bundles,

ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿਕੈ ;

ਦੇਨਿ , ਸੁ ਮਲ ਸਜਾਇ ॥ (ਮੱਲ ਬੋਲੋ) (੧੪੩-੧, ਮਾਝ, ਮਃ ੧)

and then, it is placed between the wooden rollers and crushed.

ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ ; (ਟੱਟਰਿ ਬੋਲੋ)
ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥ (੧੪੩-੧, ਮਾਝ, ਮਃ ੧)

What punishment is inflicted upon it! Its juice is extracted and placed in the cauldron; as it is heated, it groans and cries out.

ਭੀ ਸੋ ਫੋਗੁ ਸਮਾਲੀਐ ; ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ ॥ (੧੪੩-੨, ਮਾਝ, ਮਃ ੧)

And then, the crushed cane is collected and burnt in the fire below.

ਨਾਨਕ , ਮਿਠੈ ਪਤਰੀਐ ; (ਪੱਤਰੀਐ ਬੋਲੋ)
ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥੨॥ (੧੪੩-੨, ਮਾਝ, ਮਃ ੧)

Nanak: come, people, and see how the sweet sugar-cane is treated! ||2||

ਪਵੜੀ ॥ (੧੪੩-੩)

Pauree:

ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ; ਆਸ ਘਣੇਰਿਆ ॥ (੧੪੩-੩, ਮਾਝ, ਮਃ ੧)

Some do not think of death; they entertain great hopes.

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ; ਕਿਸੈ ਨ ਕੇਰਿਆ ॥ (੧੪੩-੩, ਮਾਝ, ਮਃ ੧)

They die, and are re-born, and die, over and over again. They are of no use at all!

ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ; ਕਹਨਿ ਚੰਗੇਰਿਆ ॥ (੧੪੩-੪, ਮਾਝ, ਮਃ ੧)

In their conscious minds, they call themselves good.

ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ; ਮਨਮੁਖ ਹੇਰਿਆ ॥ (੧੪੩-੪, ਮਾਝ, ਮਃ ੧)

The King of the Angels of Death hunts down those self-willed manmukhs, over and over again.

ਮਨਮੁਖ ਲੂਣ ਹਾਰਾਮ ; ਕਿਆ ਨ ਜਾਣਿਆ ॥ (੧੪੩-੪, ਮਾਝ, ਮਃ ੧)

The manmukhs are false to their own selves; they feel no gratitude for what they have been given.

ਬਧੇ ਕਰਨਿ ਸਲਾਮ ; ਖਸਮ ਨ ਭਾਣਿਆ ॥ (੧੪੩-੫, ਮਾਝ, ਮਃ ੧)

Those who merely perform rituals of worship are not pleasing to their Almighty and Master.

ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ; ਸਾਹਿਬ ਭਾਵਸੀ ॥ (੧੪੩-੫, ਮਾਝ, ਮਃ ੧)

Those who attain the True Almighty and chant His Name are pleasing to the Almighty.

ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ; ਲਿਖਿਆ ਪਾਵਸੀ ॥੧੧॥ (੧੪੩-੫, ਮਾਝ, ਮਃ ੧)

They worship the Almighty and bow at His Throne. They fulfill their pre-ordained destiny. ||11||

ਮਃ ੧ , ਸਲੋਕੁ ॥ (੧੪੩-੬)

First Mahl (Guru), Guru Nanak Dev Ji, Salok:

ਮਛੀ , ਤਾਰੂ ਕਿਆ ਕਰੇ ; ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ ॥ (੧੪੩-੬, ਮਾਝ, ਮਃ ੧)

What can deep water do to a fish? What can the vast sky do to a bird?

ਪਥਰ , ਪਾਲਾ ਕਿਆ ਕਰੇ ; ਖੁਸਰੇ , ਕਿਆ ਘਰ ਵਾਸੁ ॥ (੧੪੩-੬, ਮਾਝ, ਮਃ ੧)

What can cold do to a stone? What is married life to a eunuch?

ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ; ਭੀ ਸੋ ਕੁਤੀ ਧਾਤੁ ॥ (੧੪੩-੭, ਮਾਝ, ਮਃ ੧)

You may apply sandalwood oil to a dog, but he will still be a dog.

ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ; ਪੜੀਅਹਿ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠ ॥ (੧੪੩-੭, ਮਾਝ, ਮਃ ੧)

You may try to teach a deaf person by reading the Simritees to him, but how will he learn?

ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ; ਦੀਵੇ ਬਲਹਿ ਪਚਾਸ ॥ (੧੪੩-੮, ਮਾਝ, ਮਃ ੧)

You may place a light before a blind man and burn fifty lamps, but how will he see?

ਚਉਣੇ ਸੁਇਨਾ ਪਾਈਐ ; ਚੁਣਿ ਚੁਣਿ ਖਾਵੈ ਘਾਸੁ ॥ (੧੪੩-੮, ਮਾਝ, ਮਃ ੧)

You may place gold before a herd of cattle, but they will pick out the grass to eat.

ਲੋਹਾ ਮਾਰਣਿ ਪਾਈਐ ; ਢਹੈ , ਨ ਹੋਇ ਕਪਾਸ ॥ (੧੪੩-੯, ਮਾਝ, ਮਃ ੧)

You may add flux to iron and melt it, but it will not become soft like cotton.

ਨਾਨਕ , ਮੂਰਖ ਏਹਿ ਗੁਣ ; ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥੧॥ (੧੪੩-੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says this is the nature of a fool-everything he speaks is useless and wasted. ||1||

ਮਃ ੧ ॥ (੧੪੩-੧੦)

First Mahl (Guru), Guru Nanak Dev Ji:

ਕੈਹਾ ਕੰਚਨੁ ; ਤੁਟੈ ਸਾਰੁ ॥ (ਕੈਂਹਾਂ ਬੋਲੋ) (੧੪੩-੧੦, ਮਾਝ, ਮਃ ੧)

When pieces of bronze or gold or iron break,

ਅਗਨੀ ਗੰਢੁ ; ਪਾਏ ਲੋਹਾਰੁ ॥ (੧੪੩-੧੦, ਮਾਝ, ਮਃ ੧)

the metal-smith welds them together again in the fire, and the bond is established.

ਗੋਰੀ ਸੇਤੀ ; ਤੁਟੈ ਭਤਾਰੁ ॥ (੧੪੩-੧੦, ਮਾਝ, ਮਃ ੧)

If a husband leaves his wife,

ਪੁਤੀ ; ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥ (ਪੁਤੀਂ ਬੋਲੋ) (੧੪੩-੧੦, ਮਾਝ, ਮਃ ੧)

their children may bring them back together in the world, and the bond is established.

ਰਾਜਾ ਮੰਗੈ ; ਦਿਤੈ ਗੰਢੁ ਪਾਇ ॥ (੧੪੩-੧੧, ਮਾਝ, ਮਃ ੧)

When the king makes a demand, and it is met, the bond is established.

ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ; ਜਾ ਖਾਇ ॥ (੧੪੩-੧੧, ਮਾਝ, ਮਃ ੧)

When the hungry man eats, he is satisfied, and the bond is established.

ਕਾਲਾ ਗੰਢੁ ; ਨਦੀਆ ਮੀਹ ਝੋਲ ॥ (੧੪੩-੧੧, ਮਾਝ, ਮਃ ੧)

In the famine, the rain fills the streams to overflowing, and the bond is established.

ਗੰਢੁ ਪਰੀਤੀ ; ਮਿਠੇ ਬੋਲ ॥ (੧੪੩-੧੧, ਮਾਝ, ਮਃ ੧)

There is a bond between love and words of sweetness.

ਬੇਦਾ ਗੰਢੁ ; ਬੋਲੇ ਸਚੁ ਕੋਇ ॥ (੧੪੩-੧੨, ਮਾਝ, ਮਃ ੧)

When one speaks the Truth, a bond is established with the Holy Scriptures.

ਮੁਇਆ ਗੰਢੁ ; ਨੇਕੀ ਸਤੁ ਹੋਇ ॥ (੧੪੩-੧੨, ਮਾਝ, ਮਃ ੧)

Through goodness and truth, the dead establish a bond with the living.

ਏਤੁ ਗੰਢਿ ; ਵਰਤੈ ਸੰਸਾਰੁ ॥ (੧੪੩-੧੨, ਮਾਝ, ਮਃ ੧)

Such are the bonds which prevail in the world.

ਮੂਰਖ ਗੰਢੁ ਪਵੈ ; ਮੁਹਿ ਮਾਰ ॥ (੧੪੩-੧੨, ਮਾਝ, ਮਃ ੧)

The fool establishes his bonds only when he is slapped in the face.

ਨਾਨਕੁ ਆਖੈ ; ਏਹੁ ਬੀਚਾਰੁ ॥ (੧੪੩-੧੩, ਮਾਝ, ਮਃ ੧)

Nanak says this after deep reflection:

ਸਿਫਤੀ ; ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥੨॥ (੧੪੩-੧੩, ਮਾਝ, ਮਃ ੧)

through the Almighty's Praise, we establish a bond with His Court. ||2||

ਪਉੜੀ ॥ (੧੪੩-੧੩)

Pauree:

ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ; ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥ (੧੪੩-੧੩, ਮਾਝ, ਮਃ ੧)

He Himself created and adorned the Universe, and He Himself contemplates it.

ਇਕਿ ਖੋਟੇ , ਇਕਿ ਖਰੇ ; ਆਪੇ ਪਰਖਣਹਾਰੁ ॥ (੧੪੩-੧੪, ਮਾਝ, ਮਃ ੧)

Some are counterfeit, and some are genuine. He Himself is the Appraiser.

ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ; ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥ (੧੪੩-੧੪, ਮਾਝ, ਮਃ ੧)

The genuine are placed in His Treasury, while the counterfeit are thrown away.

ਖੋਟੇ , ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ;
ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ ॥ (੧੪੩-੧੫, ਮਾਝ, ਮਃ ੧)

The counterfeit are thrown out of the True Court-unto whom should they complain?

ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ; ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥ (੧੪੩-੧੫, ਮਾਝ, ਮਃ ੧)

They should worship and follow the True Guru-this is the lifestyle of excellence.

ਸਤਿਗੁਰੁ , ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ;
ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥ **(ਸਵਾਰਣ-ਹਾਰੁ ਬੋਲੋ)** (੧੪੩-੧੬, ਮਾਝ, ਮਃ ੧)

The True Guru converts the counterfeit into genuine; through the Guru's Hymn (Shabad), He embellishes and exalts us.

ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ; ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥ (੧੪੩-੧੬, ਮਾਝ, ਮਃ ੧)

Those who have enshrined love and affection for the Guru, are honored in the True Court.

ਗਣਤ ਤਿਨਾ ਦੀ ਕੋ ਕਿਆ ਕਰੇ ;

ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥੧੨॥ (੧੪੩-੧੭, ਮਾਝ, ਮਃ ੧)

Who can estimate the value of those who have been forgiven by the Creator Almighty Himself? ||12||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੩-੧੮)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਹਮ ਜੇਰ ਜਿਮੀ , ਦੁਨੀਆ ; ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ ॥ (੧੪੩-੧੮, ਮਾਝ, ਮਃ ੧)

All the spiritual teachers, their disciples and the rulers of the world shall be buried under the ground.

ਮੇਰਵਦਿ ਬਾਦਿਸਾਹਾ ; ਅਫਜੂ ਖੁਦਾਇ ॥ (ਮੇ-ਰਵੱਦਿ ਬੋਲੋ) (੧੪੩-੧੮, ਮਾਝ, ਮਃ ੧)

The emperors shall also pass away; Almighty alone is Eternal.

ਏਕ ਤੂਹੀ ; ਏਕ ਤੁਹੀ ॥੧॥ (੧੪੩-੧੯, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||1||

ਮਃ ੧ ॥ (੧੪੩-੧੯)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨ ਦੇਵ ਦਾਨਵਾ ; ਨਰਾ ॥
ਨ ਸਿਧ ਸਾਧਿਕਾ ; ਧਰਾ ॥ (੧੪੩-੧੯, ਮਾਝ, ਮਃ ੧)

Neither the angels, nor the demons, nor human beings, nor the Siddhas, nor the seekers shall remain on the earth.

ਅਸਤਿ ਏਕ ; ਦਿਗਰਿ ਕੁਈ ॥ (੧੪੩-੧੯, ਮਾਝ, ਮਃ ੧)

Who else is there?

ਏਕ ਤੁਈ ; ਏਕ ਤੁਈ ॥੨॥ (੧੪੪-੧, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||2||

ਮਃ ੧ ॥ (੧੪੪-੧)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨ ਦਾਦੇ ਦਿਹੰਦ ; ਆਦਮੀ ॥
ਨ ਸਪਤ; ਜੇਰ ਜਿਮੀ ॥ (੧੪੪-੧, ਮਾਝ, ਮਃ ੧)

Neither the just, nor the generous, nor any humans at all, nor the seven realms beneath the earth, shall remain.

ਅਸਤਿ ਏਕ ; ਦਿਗਰਿ ਕੁਈ ॥ (੧੪੪-੨, ਮਾਝ, ਮਃ ੧)

The One Almighty alone exists. Who else is there?

ਏਕ ਤੁਈ ; ਏਕ ਤੁਈ ॥੩॥ (੧੪੪-੨, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||3||

ਮਃ ੧ ॥ (੧੪੪-੨)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨ ਸੂਰ ਸਸਿ ; ਮੰਡਲੋ ॥
ਨ ਸਪਤ ਦੀਪ ; ਨਹ ਜਲੋ ॥
ਅੰਨ ਪਉਣ ; ਥਿਰੁ ਨ ਕੁਈ ॥ (੧੪੪-੨, ਮਾਝ, ਮਃ ੧)

Neither the sun, nor the moon, nor the planets, nor the seven continents, nor the oceans, nor food, nor the wind-nothing is permanent.

ਏਕੁ ਤੁਈ ; ਏਕੁ ਤੁਈ ॥੪॥ (੧੪੪-੩, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||4||

ਮਃ ੧ ॥ (੧੪੪-੩)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨ ਰਿਜਕੁ ਦਸਤ ; ਆ ਕਸੇ ॥ (੧੪੪-੩, ਮਾਝ, ਮਃ ੧)

Our sustenance is not in the hands of any person.

ਹਮਾ ਰਾ ; ਏਕੁ ਆਸ ਵਸੇ ॥ (੧੪੪-੩, ਮਾਝ, ਮਃ ੧)

The hopes of all rest in the One Almighty.

ਅਸਤਿ ਏਕੁ ; ਦਿਗਰ ਕੁਈ ॥ (੧੪੪-੪, ਮਾਝ, ਮਃ ੧)

The One Almighty alone exists-who else is there?

ਏਕ ਤੁਈ ; ਏਕੁ ਤੁਈ ॥੫॥ (੧੪੪-੪, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||5||

ਮਃ ੧ ॥ (੧੪੪-੪)

First Mahl (Guru), Guru Nanak Dev Ji:

ਪਰੰਦਏ ; ਨ ਗਿਰਾਹ ਜਰ ॥ (੧੪੪-੪, ਮਾਝ, ਮਃ ੧)

The birds have no money in their pockets.

ਦਰਖਤ ਆਬ ; ਆਸ ਕਰ ॥ (੧੪੪-੫, ਮਾਝ, ਮਃ ੧)

They place their hopes on trees and water.

ਦਿਹੰਦ ਸੁਈ ॥ (੧੪੪-੫, ਮਾਝ, ਮਃ ੧)

He alone is the Giver.

ਏਕ ਤੁਈ ; ਏਕ ਤੁਈ ॥੬॥ (੧੪੪-੫, ਮਾਝ, ਮਃ ੧)

You alone, Almighty, You alone. ||6||

ਮਃ ੧ ॥ (੧੪੪-੫)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨਾਨਕ ; ਲਿਲਾਰਿ ਲਿਖਿਆ ਸੋਇ ॥ (੧੪੪-੫, ਮਾਝ, ਮਃ ੧)

Guru Nanak says that destiny which is pre-ordained and written on one's forehead

ਮੇਟਿ ਨ ਸਾਕੈ ; ਕੋਇ ॥ (੧੪੪-੬, ਮਾਝ, ਮਃ ੧)

-no one can erase it.

ਕਲਾ ਧਰੈ ; ਹਿਰੈ ਸੁਈ ॥ (੧੪੪-੬, ਮਾਝ, ਮਃ ੧)

The Almighty infuses strength, and He takes it away again.

ਏਕੁ ਤੁਈ ; ਏਕੁ ਤੁਈ ॥੭॥ (੧੪੪-੬, ਮਾਝ, ਮਃ ੧)

You alone, O Almighty, You alone. ||7||

ਪਉੜੀ ॥ (੧੪੪-੬)

Pauree:

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ; ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥ (੧੪੪-੬, ਮਾਝ, ਮਃ ੧)

True is the Hukam of Your Command. To the Gurmukh, it is known.

ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ; ਸਚੁ ਪਛਾਣਿਆ ॥ (੧੪੪-੭, ਮਾਝ, ਮਃ ੧)

Through the Guru's Teachings, selfishness and conceit are eradicated, and the Truth is realized.

ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ; ਸਬਦੁ ਨੀਸਾਣਿਆ ॥ (੧੪੪-੭, ਮਾਝ, ਮਃ ੧)

True is Your Court. It is proclaimed and revealed through the Guru’s Hymn (Shabad).

ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ; ਸਚਿ ਸਮਾਣਿਆ ॥ (੧੪੪-੮, ਮਾਝ, ਮਃ ੧)

Meditating deeply on the True Guru’s Hymn (Shabad), I have merged into the Truth.

ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ ; ਭਰਮਿ ਭੁਲਾਣਿਆ ॥ (੧੪੪-੮, ਮਾਝ, ਮਃ ੧)

The self-willed manmukhs are always false; they are deluded by doubt.

ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ; ਸਾਦੁ ਨ ਜਾਣਿਆ ॥ (੧੪੪-੮, ਮਾਝ, ਮਃ ੧)

They dwell in manure, and they do not know the taste of the Name.

ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇ ; ਆਵਣ ਜਾਣਿਆ ॥ (੧੪੪-੯, ਮਾਝ, ਮਃ ੧)

Without the Name, they suffer the agonies of coming and going.

ਨਾਨਕ , ਪਾਰਖੁ ਆਪਿ ;
ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ॥੧੩॥ (੧੪੪-੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the Almighty Himself is the Appraiser, who distinguishes the counterfeit from the genuine. ||13||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੪-੧੦)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ; ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥ (੧੪੪-੧੦, ਮਾਝ, ਮਃ ੧)

Tigers, hawks, falcons and eagles-the Almighty could make them eat grass.

ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ; ਏਹਿ ਚਲਾਏ ਰਾਹ ॥ (੧੪੪-੧੦, ਮਾਝ, ਮਃ ੧)

And those animals which eat grass-He could make them eat meat. He could make them follow this way of life.

ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ; ਥਲੀ ਕਰੇ ਅਸਗਾਹ ॥ (੧੪੪-੧੧, ਮਾਝ, ਮਃ ੧)

He could raise dry land from the rivers, and turn the deserts into bottomless oceans.

ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ; ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥ (੧੪੪-੧੧, ਮਾਝ, ਮਃ ੧)

He could appoint a worm as king, and reduce an army to ashes.

ਜੇਤੇ ਜੀਅ , ਜੀਵਹਿ ਲੈ ਸਾਹਾ ;
ਜੀਵਾਲੇ , ਤਾ ਕਿ ਅਸਾਹ ॥ (੧੪੪-੧੨, ਮਾਝ, ਮਃ ੧)

All beings and creatures live by breathing, but He could keep us alive, even without the breath.

ਨਾਨਕ , ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ;
ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥੧॥ (੧੪੪-੧੨, ਮਾਝ, ਮਃ ੧)

Guru Nanak says as it pleases the True Almighty, He gives us sustenance. ||1||

ਮਃ ੧ ॥ (੧੪੪-੧੩)

First Mahl (Guru), Guru Nanak Dev Ji:

ਇਕਿ ਮਾਸਹਾਰੀ ; ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ ॥ (੧੪੪-੧੩, ਮਾਝ, ਮਃ ੧)

Some eat meat, while others eat grass.

ਇਕਨਾ ; ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਾਹਿ ॥ (੧੪੪-੧੩, ਮਾਝ, ਮਃ ੧)

Some have all the thirty-six varieties of delicacies,

ਇਕਿ ਮਿਟੀਆ ਮਹਿ ; ਮਿਟੀਆ ਖਾਹਿ ॥ (੧੪੪-੧੪, ਮਾਝ, ਮਃ ੧)

while others live in the dirt and eat mud.

ਇਕਿ , ਪਉਣ ਸੁਮਾਰੀ ; ਪਉਣ ਸੁਮਾਰਿ ॥ (੧੪੪-੧੪, ਮਾਝ, ਮਃ ੧)

Some control the breath, and regulate their breathing.

ਇਕਿ ਨਿਰੰਕਾਰੀ ; ਨਾਮ ਆਧਾਰਿ ॥ (੧੪੪-੧੪, ਮਾਝ, ਮਃ ੧)

Some live by the Support of the Naam, the Name of the Formless Almighty.

ਜੀਵੈ ਦਾਤਾ ; ਮਰੈ ਨ ਕੋਇ ॥ (੧੪੪-੧੫, ਮਾਝ, ਮਃ ੧)

The Great Giver lives; no one dies.

ਨਾਨਕ , ਮੁਠੇ ਜਾਹਿ ; ਨਾਹੀ ਮਨਿ ਸੋਇ ॥੨॥ (੧੪੪-੧੫, ਮਾਝ, ਮਃ ੧)

Guru Nanak says those who do not enshrine the Almighty within their minds are deluded. ||2||

ਪਉੜੀ ॥ (੧੪੪-੧੫)

Pauree:

ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ; ਕਰਮਿ ਕਮਾਈਐ ॥ (੧੪੪-੧੬, ਮਾਝ, ਮਃ ੧)

By the karma of good actions, some come to serve the Perfect Guru.

ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ; ਨਾਮੁ ਧਿਆਈਐ ॥ (੧੪੪-੧੬, ਮਾਝ, ਮਃ ੧)

Through the Guru's Teachings, some eliminate selfishness and conceit, and meditate on the Naam, the Name of the Almighty.

ਦੂਜੀ ਕਾਰੈ ਲਗਿ ; ਜਨਮੁ ਗਵਾਈਐ ॥ (੧੪੪-੧੬, ਮਾਝ, ਮਃ ੧)

Undertaking any other task, they waste their lives in vain.

ਵਿਣੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ; ਪੈਝੈ ਖਾਈਐ ॥ (੧੪੪-੧੭, ਮਾਝ, ਮਃ ੧)

Without the Name, all that they wear and eat is poison.

ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ; ਸਚਿ ਸਮਾਈਐ ॥ (੧੪੪-੧੭, ਮਾਝ, ਮਃ ੧)

Praising the True Guru’s Hymn (Shabad), they merge with the True Almighty.

ਵਿਣੁ ਸਤਿਗੁਰੁ ਸੇਵੇ , ਨਾਹੀ ਸੁਖਿ ਨਿਵਾਸੁ ;
ਫਿਰਿ ਫਿਰਿ ਆਈਐ ॥ (੧੪੪-੧੭, ਮਾਝ, ਮਃ ੧)

Without serving the True Guru, they do not obtain the home of peace; they are consigned to reincarnation, over and over again.

ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ ; ਕੂੜੁ ਕਮਾਈਐ ॥ (੧੪੪-੧੮, ਮਾਝ, ਮਃ ੧)

Investing counterfeit capital, they earn only falsehood in the world.

ਨਾਨਕ , ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ; ਪਤਿ ਸਿਉ ਜਾਈਐ ॥੧੪॥ (੧੪੪-੧੮, ਮਾਝ, ਮਃ ੧)

Guru Nanak says singing the Praises of the Pure, True Almighty, they depart with honor. ||14||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੪-੧੯)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ;
ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥ (ਨ੍ਹਾਵਹਿ ਬੋਲੋ) (੧੪੪-੧੯, ਮਾਝ, ਮਃ ੧)

When it pleases You, we play music and sing; when it pleases You, we bathe in water.

ਜਾ ਤੁਧੁ ਭਾਵਹਿ , ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ;
ਸਿੰਙੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥ (੧੪੫-੧, ਮਾਝ, ਮਃ ੧)

When it pleases You, we smear our bodies with ashes, and blow the horn and the conch shell.

ਜਾ ਤੁਧੁ ਭਾਵੈ , ਤਾ ਪੜਹਿ ਕਤੇਬਾ ; ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥ (੧੪੫-੧, ਮਾਝ, ਮਃ ੧)

When it pleases You, we read the Islamic Scriptures, and are acclaimed as Mullahs and Shaykhs.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ;
ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥ (੧੪੫-੨, ਮਾਝ, ਮਃ ੧)

When it pleases You, we become kings, and enjoy all sorts of tastes and pleasures.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ; ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥ (੧੪੫-੨, ਮਾਝ, ਮਃ ੧)

When it pleases You, we wield the sword, and cut off the heads of our enemies.

ਜਾ ਤੁਧੁ ਭਾਵੈ , ਜਾਹਿ ਦਿਸੰਤਰਿ ;
ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥ (੧੪੫-੩, ਮਾਝ, ਮਃ ੧)

When it pleases You, we go out to foreign lands; hearing news of home, we come back again.

ਜਾ ਤੁਧੁ ਭਾਵੈ , ਨਾਇ ਰਚਾਵਹਿ ; ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥ (੧੪੫-੩, ਮਾਝ, ਮਃ ੧)

When it pleases You, we are attuned to the Name, and when it pleases You, we become pleasing to You.

ਨਾਨਕੁ , ਏਕ ਕਹੈ ਬੇਨੰਤੀ ;
ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥੧॥ (੧੪੫-੪, ਮਾਝ, ਮਃ ੧)

Nanak utters this one prayer; everything else is just the practice of falsehood. ||1||

ਮਃ ੧ ॥ (੧੪੫-੪)

First Mahl (Guru), Guru Nanak Dev Ji:

ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਂਈਆ ; ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥ (੧੪੫-੪, ਮਾਝ, ਮਃ ੧)

You are so Great-all Greatness flows from You. You are So Good-Goodness radiates from You.

ਜਾ ਤੂੰ ਸਚਾ ; ਤਾ ਸਭੁ ਕੋ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥ (੧੪੫-੫, ਮਾਝ, ਮਃ ੧)

You are True-all that flows from You is True. Nothing at all is false.

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ; ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ ॥ (੧੪੫-੫, ਮਾਝ, ਮਃ ੧)

Talking, seeing, speaking, walking, living and dying-all these are transitory.

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ;
ਨਾਨਕ , ਸਚਾ ਆਪਿ ॥੨॥ (੧੪੫-੬, ਮਾਝ, ਮਃ ੧)

By the Hukam of His Command, He creates, and in His Command, He keeps us. Guru Nanak says He Himself is True. ||2||

ਪਉੜੀ ॥ (੧੪੫-੬)

Pauree:

ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ; ਭਰਮੁ ਚੁਕਾਈਐ ॥ (੧੪੫-੬, ਮਾਝ, ਮਃ ੧)

Serve the True Guru fearlessly, and your illusions (of maya) shall be dispelled.

ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ; ਸੁ ਕਾਰ ਕਮਾਈਐ ॥ (੧੪੫-੭, ਮਾਝ, ਮਃ ੧)

Do that work which the True Guru asks you to do.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤ ਨਾਮੁ ਧਿਆਈਐ ॥ (੧੪੫-੭, ਮਾਝ, ਮਃ ੧)

When the True Guru becomes merciful, we meditate on the Naam.

ਲਾਹਾ ਭਗਤਿ ਸੁ ਸਾਰੁ ; ਗੁਰਮੁਖਿ ਪਾਈਐ ॥ (੧੪੫-੮, ਮਾਝ, ਮਃ ੧)

The profit of devotional worship is excellent. It is obtained by the Gurmukh.

ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ; ਕੂੜੁ ਕਮਾਈਐ ॥ (੧੪੫-੮, ਮਾਝ, ਮਃ ੧)

The self-willed manmukhs are trapped in the darkness of falsehood; they practice nothing but falsehood.

ਸਚੇ ਦੈ ਦਰਿ ਜਾਇ ; ਸਚੁ ਚਵਾਂਈਐ ॥ (੧੪੫-੮, ਮਾਝ, ਮਃ ੧)

Go to the Gate of Truth, and speak the Truth.

ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ; ਸਚਿ ਬੁਲਾਈਐ ॥ (੧੪੫-੯, ਮਾਝ, ਮਃ ੧)

The True Almighty calls the true ones to the Mansion of His Presence.

ਨਾਨਕ , ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ; ਸਚਿ ਸਮਾਈਐ ॥੧੫॥ (੧੪੫-੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the true ones are forever true; they are absorbed in the True Almighty. ||15||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੫-੧੦)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ; ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥ (੧੪੫-੧੦, ਮਾਝ, ਮਃ ੧)

The Dark Age of Kali Yuga is the knife, and the kings are butchers; righteousness has sprouted wings and flown away.

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ; ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥ (੧੪੫-੧੦, ਮਾਝ, ਮਃ ੧)

In this dark night of falsehood, the moon of Truth is not visible anywhere.

ਹਉ ਭਾਲਿ ; ਵਿਕੁੰਨੀ ਹੋਈ ॥
ਆਧੇਰੈ ; ਰਾਹੁ ਨ ਕੋਈ ॥ (੧੪੫-੧੧, ਮਾਝ, ਮਃ ੧)

I have searched in vain, and I am so confused; in this darkness, I cannot find the path.

ਵਿਚਿ ਹਉਮੈ ਕਰਿ ; ਦੁਖੁ ਰੋਈ ॥ (੧੪੫-੧੧, ਮਾਝ, ਮਃ ੧)

In egotism, they cry out in pain.

ਕਹੁ ਨਾਨਕ ; ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥ (੧੪੫-੧੨, ਮਾਝ, ਮਃ ੧)

Says Nanak, how will they be saved? ||1||

ਮਃ ੩ ॥ (੧੪੫-੧੨)

Third Mahl (Guru), Guru Amar Das Ji:

ਕਲਿ ਕੀਰਤਿ ; ਪਰਗਟੁ , ਚਾਨਣੁ ਸੰਸਾਰਿ ॥ (੧੪੫-੧੨, ਮਾਝ, ਮਃ ੩)

In this Dark Age of Kali Yuga, the Kirtan of the Almighty's Praise has appeared as a Light in the world.

ਗੁਰਮੁਖਿ ਕੋਈ ; ਉਤਰੈ ਪਾਰਿ ॥ (੧੪੫-੧੩, ਮਾਝ, ਮਃ ੩)

How rare are those few Gurmukhs who swim across to the other side!

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ; ਤਿਸੁ ਦੇਵੈ ॥ (੧੪੫-੧੩, ਮਾਝ, ਮਃ ੩)

The Almighty bestows His Glance of Grace;

ਨਾਨਕ ਗੁਰਮੁਖਿ ; ਰਤਨੁ ਸੋ ਲੇਵੈ ॥੨॥ (੧੪੫-੧੩, ਮਾਝ, ਮਃ ੩)

Guru Nanak says the Gurmukh receives the jewel. ||2||

ਪਉੜੀ ॥ (੧੪੫-੧੩)

Pauree:

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ; ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ ॥ (੧੪੫-੧੪, ਮਾਝ, ਮਃ ੩)

Between the Almighty's devotees and the people of the world, there can never be any true alliance.

ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ; ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥ (੧੪੫-੧੪, ਮਾਝ, ਮਃ ੩)

The Creator Himself is infallible. He cannot be fooled; no one can fool Him.

ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ; ਜਿਨੀ ਸਚੋ ਸਚੁ ਕਮਾਇਆ ॥ (੧੪੫-੧੪, ਮਾਝ, ਮਃ ੩)

He blends His devotees with Himself; they practice Truth, and only Truth.

ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ;
ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ , ਬਿਖੁ ਖਾਇਆ ॥ (੧੪੫-੧੫, ਮਾਝ, ਮਃ ੩)

The Almighty Himself leads the people of the world astray; they tell lies, and by telling lies, they eat poison.

ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ; ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥ (੧੪੫-੧੬, ਮਾਝ, ਮਃ ੩)

They do not recognize the ultimate reality, that we all must go; they continue to cultivate the poisons of sexual desire and anger.

ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ;
ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥ (੧੪੫-੧੬, ਮਾਝ, ਮਃ ੩)

The devotees serve the Almighty; night and day, they meditate on the Naam.

ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ; ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥ (੧੪੫-੧੭, ਮਾਝ, ਮਃ ੩)

Becoming the slaves of the Almighty's slaves, they eradicate selfishness and conceit from within.

ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ;
ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥ (੧੪੫-੧੭, ਮਾਝ, ਮਃ ੩)

In the Court of their Almighty and Master, their faces are radiant; they are embellished and exalted with the True Guru's Hymn (Shabad). ||16||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੫-੧੮)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਸਬਾਹੀ ਸਾਲਾਹ ; ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥ (੧੪੫-੧੮, ਮਾਝ, ਮਃ ੧)

Those who praise the Almighty in the early hours of the morning and meditate on Him single-mindedly,

ਸੇਈ ਪੂਰੇ ਸਾਹ ; ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥ (੧੪੫-੧੯, ਮਾਝ, ਮਃ ੧)

are the perfect kings; at the right time, they die fighting.

ਦੂਜੈ , ਬਹੁਤੇ ਰਾਹ ; ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥ (੧੪੫-੧੯, ਮਾਝ, ਮਃ ੧)

In the second watch, the focus of the mind is scattered in all sorts of ways.

ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ; ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥ (੧੪੫-੧੯, ਮਾਝ, ਮਃ ੧)

So many fall into the bottomless pit; they are dragged under, and they cannot get out again.

ਤੀਜੈ , ਮੁਹੀ ਗਿਰਾਹ ; ਭੁਖ ਤਿਖਾ ਦੁਇ , ਭਉਕੀਆ ॥ (੧੪੬-੧, ਮਾਝ, ਮਃ ੧)

In the third watch, both hunger and thirst bark for attention, and food is put into the mouth.

ਖਾਧਾ ਹੋਇ ਸੁਆਹ ; ਭੀ ਖਾਣੇ ਸਿਉ ਦੋਸਤੀ ॥ (੧੪੬-੧, ਮਾਝ, ਮਃ ੧)

That which is eaten becomes dust, but they are still attached to eating.

ਚਉਥੈ , ਆਈ ਊਂਘ ; ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ ॥ (੧੪੬-੨, ਮਾਝ, ਮਃ ੧)

In the fourth watch, they become drowsy. They close their eyes and begin to dream.

ਭੀ ਉਠਿ ਰਚਿਓਨੁ ਵਾਦੁ ; ਸੈ ਵਰ੍ਹਿਆ ਕੀ ਪਿੜ ਬਧੀ ॥ (੧੪੬-੨, ਮਾਝ, ਮਃ ੧)

Rising up again, they engage in conflicts; they set the stage as if they will live for 100 years.

ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ; ਜੇ ਅਠੀ ਭਉ ਹੋਇ ॥ (੧੪੬-੩, ਮਾਝ, ਮਃ ੧)

If at all times, at each and every moment, they live in the sense of respect (Fear) of Almighty

ਨਾਨਕ , ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ;
ਸਚਾ ਨਾਵਣੁ ਹੋਇ ॥੧॥ **(ਨ੍ਹਾਵਣੁ ਬੋਲੋ)** (੧੪੬-੩, ਮਾਝ, ਮਃ ੧)

-Guru Nanak says the Almighty dwells within their minds, and their cleansing bath is true. ||1||

ਮਃ ੨ ॥ (੧੪੬-੩)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਸੇਈ ਪੂਰੇ ਸਾਹ ; ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥ (੧੪੬-੪, ਮਾਝ, ਮਃ ੨)

They are the perfect kings, who have found the Perfect Almighty.

ਅਠੀ ਵੇਪਰਵਾਹ ; ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥ (੧੪੬-੪, ਮਾਝ, ਮਃ ੨)

Twenty-four hours a day, they remain unconcerned, imbued with the Love of the One Almighty.

ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ; ਵਿਰਲੇ ਪਾਈਅਹਿ ॥ (੧੪੬-੪, ਮਾਝ, ਮਃ ੨)

Only a few obtain the Darshan, the Blessed Vision of the Unimaginably Beauteous Almighty.

ਕਰਮਿ ਪੂਰੈ , ਪੂਰਾ ਗੁਰੂ ; ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ ॥ (੧੪੬-੫, ਮਾਝ, ਮਃ ੨)

Through the perfect karma of good deeds, one meets the Perfect Guru, whose speech is perfect.

ਨਾਨਕ , ਪੂਰਾ ਜੇ ਕਰੇ ; ਘਟੈ ਨਾਹੀ ਤੋਲੁ ॥੨॥ (੧੪੬-੫, ਮਾਝ, ਮਃ ੨)

Guru Nanak says when the Guru makes one perfect, one's weight does not decrease. ||2||

ਪਉੜੀ ॥ (੧੪੬-੫)

Pauree:

ਜਾ ਤੂੰ ਤਾ ਕਿਆ ਹੋਰਿ ; ਮੈ ਸਚੁ ਸੁਣਾਈਐ ॥ (੧੪੬-੫, ਮਾਝ, ਮਃ ੨)

When You are with me, what more could I want? I speak only the Truth.

ਮੁਠੀ ਧੰਧੈ ਚੋਰਿ ; ਮਹਲੁ ਨ ਪਾਈਐ ॥ (੧੪੬-੬, ਮਾਝ, ਮਃ ੨)

Plundered by the thieves of worldly affairs, she does not obtain the Mansion of His Presence.

ਏਨੈ ਚਿਤਿ ਕਠੋਰਿ ; ਸੇਵ ਗਵਾਈਐ ॥ (੧੪੬-੬, ਮਾਝ, ਮਃ ੨)

Being so stone-hearted, she has lost her chance to serve the Almighty.

ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ; ਸੁ ਭੰਨਿ ਘੜਾਈਐ ॥ (੧੪੬-੭, ਮਾਝ, ਮਃ ੨)

That heart, in which the True Almighty is not found, should be torn down and re-built.

ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ ; ਤੋਲਿ ਤੁਲਾਈਐ ॥ (੧੪੬-੭, ਮਾਝ, ਮਃ ੨)

How can she be weighed accurately, upon the scale of perfection?

ਕੋਇ ਨ ਆਖੈ ਘਟਿ ; ਹਉਮੈ ਜਾਈਐ ॥ (੧੪੬-੭, ਮਾਝ, ਮਃ ੨)

No one will say that her weight has been shorted, if she rids herself of egotism.

ਲਈਅਨਿ , ਖਰੇ ਪਰਖਿ ; ਦਰਿ ਬੀਨਾਈਐ ॥ (੧੪੬-੮, ਮਾਝ, ਮਃ ੨)

The genuine are assayed, and accepted in the Court of the All-knowing Almighty.

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ; ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ॥੧੭॥ (੧੪੬-੮, ਮਾਝ, ਮਃ ੨)

The genuine merchandise is found only in one shop-it is obtained from the Perfect Guru. ||17||

ਸਲੋਕ , ਮਃ ੨ ॥ (੧੪੬-੯)

Salok, Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਅਠੀ ਪਹਰੀ , ਅਠ ਖੰਡ ; ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥ (੧੪੬-੯, ਮਾਝ, ਮਃ ੨)

Twenty-four hours a day, destroy the eight things, and in the ninth place, conquer the body.

ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ; ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥ (੧੪੬-੯, ਮਾਝ, ਮਃ ੨)

Within the body are the nine treasures of the Name of the Almighty-seek the depths of these virtues.

ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ; ਨਾਨਕ , ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥ (੧੪੬-੧੦, ਮਾਝ, ਮਃ ੨)

Those blessed with the karma of good actions praise the Almighty. Guru Nanak says they make the Guru their spiritual teacher.

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ; ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥ (੧੪੬-੧੦, ਮਾਝ, ਮਃ ੨)

In the fourth watch of the early morning hours, a longing arises in their higher consciousness.

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ;
ਮਨਿ ਮੁਖਿ , ਸਚਾ ਨਾਉ ॥ (੧੪੬-੧੧, ਮਾਝ, ਮਃ ੨)

They are attuned to the river of life; the True Name is in their minds and on their lips.

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ; ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥ (੧੪੬-੧੧, ਮਾਝ, ਮਃ ੨)

The Ambrosial Nectar is distributed, and those with good karma receive this gift.

ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ; ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥ (੧੪੬-੧੧, ਮਾਝ, ਮਃ ੨)

Their bodies become golden, and take on the color of spirituality.

ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ; ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥ (੧੪੬-੧੨, ਮਾਝ, ਮਃ ੨)

If the Jeweller casts His Glance of Grace, they are not placed in the fire again.

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ; **(ਸਤੀਂ ਪਹਿਰੀਂ ਬੋਲੋ)**
ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥ **(ਪੜ੍ਹਿਆ ਬੋਲੋ)** (੧੪੬-੧੨, ਮਾਝ, ਮਃ ੨)

Throughout the other seven watches of the day, it is good to speak the Truth, and sit with the spiritually wise.

ਓਥੈ , ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ; ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥ (੧੪੬-੧੩, ਮਾਝ, ਮਃ ੨)

There, vice and virtue are distinguished, and the capital of falsehood is decreased.

ਓਥੈ , ਖੋਟੇ ਸਟੀਅਹਿ ; ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥ (੧੪੬-੧੩, ਮਾਝ, ਮਃ ੨)

There, the counterfeit are cast aside, and the genuine are cheered.

ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ; ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥ (੧੪੬-੧੪, ਮਾਝ, ਮਃ ੨)

Speech is vain and useless. Guru Nanak says pain and pleasure are in the power of our Almighty and Master. ||1||

ਮਃ ੨ ॥ (੧੪੬-੧੪)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ; ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ (੧੪੬-੧੪, ਮਾਝ, ਮਃ ੨)

Air is the Guru, Water is the Father, and Earth is the Great Mother of all.

ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ , ਦਾਈ ਦਾਇਆ ;
ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥ (੧੪੬-੧੫, ਮਾਝ, ਮਃ ੨)

Day and night are the two nurses, in whose lap all the world is at play.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ; ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥ (੧੪੬-੧੫, ਮਾਝ, ਮਃ ੨)

Good deeds and bad deeds-the record is read out in the Presence of the Almighty of Dharma.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ; ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ (੧੪੬-੧੬, ਮਾਝ, ਮਃ ੨)

According to their own actions, some are drawn closer, and some are driven farther away.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ; ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ (੧੪੬-੧੬, ਮਾਝ, ਮਃ ੨)

Those who have meditated on the Naam, the Name of the Almighty, and departed after having worked by the sweat of their brow

ਨਾਨਕ , ਤੇ ਮੁਖ ਉਜਲੇ ; ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੨॥ (੧੪੬-੧੭, ਮਾਝ, ਮਃ ੨)

-Guru Nanak says their faces are radiant in the Court of the Almighty, and many others are saved along with them! ||2||

ਪਉੜੀ ॥ (੧੪੬-੧੭)

Pauree:

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ; ਸਤਿਗੁਰਿ ਦਸਿਆ ॥ (੧੪੬-੧੭, ਮਾਝ, ਮਃ ੨)

The True Food is the Love of the Almighty; the True Guru has spoken.

ਸਚੇ ਹੀ ਪਤੀਆਇ ; ਸਚਿ ਵਿਗਸਿਆ ॥ (੧੪੬-੧੮, ਮਾਝ, ਮਃ ੨)

With this True Food, I am satisfied, and with the Truth, I am delighted.

ਸਚੈ ਕੋਟਿ ਗਿਰਾਂਇ ; ਨਿਜ ਘਰਿ ਵਸਿਆ ॥ (੧੪੬-੧੮, ਮਾਝ, ਮਃ ੨)

True are the cities and the villages, where one abides in the True Home of the self.

ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ ; ਪ੍ਰੇਮਿ ਰਹਸਿਆ ॥ (੧੪੬-੧੮, ਮਾਝ, ਮਃ ੨)

When the True Guru is pleased, one receives the Almighty's Name, and blossoms forth in His Love.

ਸਚੈ ਦੈ ਦੀਬਾਣਿ ; ਕੂੜਿ ਨ ਜਾਈਐ ॥ (੧੪੬-੧੯, ਮਾਝ, ਮਃ ੨)

No one enters the Court of the True Almighty through falsehood.

ਝੂਠੋ ਝੂਠੁ ਵਖਾਣਿ ; ਸੁ ਮਹਲੁ ਖੁਆਈਐ ॥ (੧੪੬-੧੯, ਮਾਝ, ਮਃ ੨)

By uttering falsehood and only falsehood, the Mansion of the Almighty's Presence is lost.

ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ ; ਠਾਕ ਨ ਪਾਈਐ ॥ (੧੪੭-੧, ਮਾਝ, ਮਃ ੨)

No one blocks the way of those who are blessed with the Banner of the True Guru’s Hymn (Shabad).

ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ; (ਬੁੱਝਿ ਬੋਲੋ)
ਮਹਲਿ ਬੁਲਾਈਐ ॥੧੮॥ (੧੪੭-੧, ਮਾਝ, ਮਃ ੨)

Hearing, understanding and speaking Truth, one is called to the Mansion of the Almighty's Presence. ||18||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੭-੧)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ; ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ ॥ (੧੪੭-੨, ਮਾਝ, ਮਃ ੧)

If I dressed myself in fire, and built my house of snow, and made iron my food;

ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ; ਧਰਤੀ ਹਾਕ ਚਲਾਈ ॥ (੧੪੭-੨, ਮਾਝ, ਮਃ ੧)

and if I were to drink in all pain like water, and drive the entire earth before me;

ਧਰਿ ਤਾਰਾਜੀ ਅੰਬਰੁ ਤੋਲੀ ; ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ ॥ (੧੪੭-੩, ਮਾਝ, ਮਃ ੧)

and if I were to place the earth upon a scale and balance it with a single copper coin;

ਏਵਡੁ ਵਧਾ , ਮਾਵਾ ਨਾਹੀ ; (ਵੱਧਾ ਨਹੀਂ ਬੋਲਣਾ)
ਸਭਸੈ ਨਥਿ ਚਲਾਈ ॥ (੧੪੭-੩, ਮਾਝ, ਮਃ ੧)

and if I were to become so great that I could not be contained, and if I were to control and lead all;

ਏਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ; ਕਰੀ ਭਿ ਆਖਿ ਕਰਾਈ ॥ (੧੪੭-੩, ਮਾਝ, ਮਃ ੧)

and if I were to possess so much power within my mind that I could cause others to do my bidding-so what?

ਜੇਵਡੁ ਸਾਹਿਬੁ , ਤੇਵਡ ਦਾਤੀ ; ਦੇ ਦੇ ਕਰੇ ਰਜਾਈ ॥ (੧੪੭-੪, ਮਾਝ, ਮਃ ੧)

As Great as our Almighty and Master is, so great are His gifts. He bestows them according to His Will.

ਨਾਨਕ , ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਉਪਰਿ ;
ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੧॥ (੧੪੭-੪, ਮਾਝ, ਮਃ ੧)

Guru Nanak says those upon whom the Almighty casts His Glance of Grace, obtain the glorious greatness of the True Name. ||1||

ਮਃ ੨ ॥ (੧੪੭-੫)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ; ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ ॥ (੧੪੭-੫, ਮਾਝ, ਮਃ ੨)

The mouth is not satisfied by speaking, and the ears are not satisfied by hearing.

ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ; ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥ (੧੪੭-੫, ਮਾਝ, ਮਃ ੨)

The eyes are not satisfied by seeing-each organ seeks out one sensory quality.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ; ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥ (ਗਲੀਂ ਬੋਲੋ) (੧੪੭-੬, ਮਾਝ, ਮਃ ੨)

The hunger of the hungry is not appeased; by mere words, hunger is not relieved.

ਨਾਨਕ , ਭੁਖਾ ਤਾ ਰਜੈ ;
ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥੨॥ (੧੪੭-੬, ਮਾਝ, ਮਃ ੨)

Guru Nanak says hunger is relieved only when one utters the Glorious Praises of the Praiseworthy Almighty. ||2||

ਪਉੜੀ ॥ (੧੪੭-੭)

Pauree:

ਵਿਣੁ ਸਚੇ ਸਭੁ ਕੂੜੁ ; ਕੂੜੁ ਕਮਾਈਐ ॥ (੧੪੭-੭, ਮਾਝ, ਮਃ ੨)

Without the True One, all are false, and all practice falsehood.

ਵਿਣੁ ਸਚੇ ਕੂੜਿਆਰੁ ; ਬੰਨਿ ਚਲਾਈਐ ॥ (੧੪੭-੭, ਮਾਝ, ਮਃ ੨)

Without the True One, the false ones are bound and gagged and driven off.

ਵਿਣੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ; ਛਾਰੁ ਰਲਾਈਐ ॥ (੧੪੭-੮, ਮਾਝ, ਮਃ ੨)

Without the True One, the body is just ashes, and it mingles again with ashes.

ਵਿਣੁ ਸਚੇ ਸਭ ਭੁਖ ; ਜਿ ਪੈਝੈ ਖਾਈਐ ॥ (੧੪੭-੮, ਮਾਝ, ਮਃ ੨)

Without the True Ome, all food and clothes are unsatisfying.

ਵਿਣੁ ਸਚੇ ਦਰਬਾਰੁ ; ਕੂੜਿ ਨ ਪਾਈਐ ॥ (੧੪੭-੮, ਮਾਝ, ਮਃ ੨)

Without the True One, the false ones do not attain the Almighty's Court.

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ; ਮਹਲੁ ਖੁਆਈਐ ॥ (੧੪੭-੯, ਮਾਝ, ਮਃ ੨)

Attached to false attachments, the Mansion of the Almighty's Presence is lost.

ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ ; ਆਈਐ ਜਾਈਐ ॥ (੧੪੭-੯, ਮਾਝ, ਮਃ ੨)

The whole world is deceived by deception, coming and going in reincarnation.

ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ; ਸਬਦਿ ਬੁਝਾਈਐ ॥੧੯॥ (੧੪੭-੯, ਮਾਝ, ਮਃ ੨)

Within the body is the fire of desire; through the Guru's Hymn (Shabad), it is quenched. ||19||

ਸਲੋਕ , ਮਃ ੧ ॥ (੧੪੭-੧੦)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਨਾਨਕ , ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ; ਧਰਮੁ ਫੁਲੁ ਫਲ ਗਿਆਨੁ ॥ (੧੪੭-੧੦, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the Guru is the tree of contentment, with flowers of faith, and fruits of spiritual wisdom.

ਰਸਿ ਰਸਿਆ , ਹਰਿਆ ਸਦਾ ; ਪਕੈ , ਕਰਮਿ ਧਿਆਨਿ ॥ (੧੪੭-੧੧, ਮਾਝ, ਮਃ ੧)

Watered with the Almighty's Love, it remains forever green; through the karma of good deeds and meditation, it ripens.

ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ; ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥੧॥ (੧੪੭-੧੧, ਮਾਝ, ਮਃ ੧)

Honor is obtained by eating this tasty dish; of all gifts, this is the greatest gift. ||1||

ਮਃ ੧ ॥ (੧੪੭-੧੨)

First Mahl (Guru), Guru Nanak Dev Ji:

ਸੁਇਨੇ ਕਾ ਬਿਰਖੁ , ਪਤ ਪਰਵਾਲਾ ; (ਪੱਤ ਬੋਲੋ)
ਫੁਲ ਜਵੇਹਰ ਲਾਲ ॥ (੧੪੭-੧੨, ਮਾਝ, ਮਃ ੧)

The Guru is the tree of gold, with leaves of coral, and blossoms of jewels and rubies.

ਤਿਤੁ , ਫਲ ਰਤਨ ਲਗਹਿ , ਮੁਖਿ ਭਾਖਿਤ ;
ਹਿਰਦੈ ਰਿਦੈ , ਨਿਹਾਲੁ ॥ (੧੪੭-੧੨, ਮਾਝ, ਮਃ ੧)

The Words from His Mouth are fruits of jewels. Within His Heart, He beholds the Almighty and remains exalted (delighted).

ਨਾਨਕ , ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ;
ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ ॥ (੧੪੭-੧੩, ਮਾਝ, ਮਃ ੧)

Guru Nanak says He is obtained by those, upon whose faces and foreheads such pre-recorded destiny is written.

ਅਠਿਸਠਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ; ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ ॥ (੧੪੭-੧੩, ਮਾਝ, ਮਃ ੧)

The sixty-eight sacred shrines of pilgrimage are contained in the constant worship of the feet of the Exalted Guru.

ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ; ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥ (੧੪੭-੧੪, ਮਾਝ, ਮਃ ੧)

Cruelty, material attachment, greed and anger are the four rivers of fire.

ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ; ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥੨॥ (੧੪੭-੧੪, ਮਾਝ, ਮਃ ੧)

Falling into them, one is burned, O Nanak! One is saved only by holding tight to good deeds. ||2||

ਪਉੜੀ ॥ (੧੪੭-੧੫)

Pauree:

ਜੀਵਦਿਆ ਮਰੁ ; ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ ॥ (੧੪੭-੧੫, ਮਾਝ, ਮਃ ੧)

While you are alive, conquer death, and you shall have no regrets in the end.

ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ; ਕਿਨਿ ਸਮਝਾਈਐ ॥ (੧੪੭-੧੫, ਮਾਝ, ਮਃ ੧)

This world is false, but only a few understand this.

ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ; ਧੰਧੈ ਧਾਈਐ ॥ (੧੪੭-੧੫, ਮਾਝ, ਮਃ ੧)

People do not enshrine love for the Truth; they chase after worldly affairs instead.

ਕਾਲੁ ਬੁਰਾ , ਖੈ ਕਾਲੁ ; ਸਿਰਿ ਦੁਨੀਆਈਐ ॥ (੧੪੭-੧੬, ਮਾਝ, ਮਃ ੧)

The terrible time of death and annihilation hovers over the heads of the world.

ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ; ਮਾਰੇ ਦਾਈਐ ॥ (੧੪੭-੧੬, ਮਾਝ, ਮਃ ੧)

By the Hukam of the Almighty's Command, the Messenger of Death smashes his club over their heads.

ਆਪੇ ਦੇਇ ਪਿਆਰੁ ; ਮੰਨਿ ਵਸਾਈਐ ॥ (੧੪੭-੧੭, ਮਾਝ, ਮਃ ੧)

The Almighty Himself gives His Love, and enshrines it within their minds.

ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ; ਭਰੀਐ ਪਾਈਐ ॥ (੧੪੭-੧੭, ਮਾਝ, ਮਃ ੧)

Not a moment or an instant's delay is permitted, when one's measure of life is full.

ਗੁਰਪਰਸਾਦੀ ਬੁਝਿ ; ਸਚਿ ਸਮਾਈਐ ॥੨੦॥ (੧੪੭-੧੭, ਮਾਝ, ਮਃ ੧)

By Guru's Grace, one comes to know the True One, and is absorbed into Him. ||20||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੭-੧੮)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ; ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ ॥ (੧੪੭-੧੮, ਮਾਝ, ਮਃ ੧)

Bitter melon, swallow-wort, thorn-apple and nim fruit

ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ; ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ ॥ (੧੪੭-੧੮, ਮਾਝ, ਮਃ ੧)

-these bitter poisons lodge in the minds and mouths of those who do not remember You.

ਨਾਨਕ , ਕਹੀਐ ਕਿਸੁ ; ਹੰਢਨਿ ਕਰਮਾ ਬਾਹਰੇ ॥੧॥ (੧੪੭-੧੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says how shall I tell them this? Without the karma of good deeds, they are only destroying themselves. ||1||

ਮਃ ੧ ॥ (੧੪੭-੧੯)

First Mahl (Guru), Guru Nanak Dev Ji:

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ; ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥ (੧੪੭-੧੯, ਮਾਝ, ਮਃ ੧)

The intellect is a bird; on account of its actions, it is sometimes high, and sometimes low.

ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ; ਕਬ ਉਚੀ ਪਰੀਤਿ ॥ (੧੪੮-੧, ਮਾਝ, ਮਃ ੧)

Sometimes it is perched on the sandalwood tree, and sometimes it is on the branch of the poisonous swallow-wort. Sometimes, it soars through the heavens.

ਨਾਨਕ , ਹੁਕਮਿ ਚਲਾਈਐ ; ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥੨॥ (੧੪੮-੧, ਮਾਝ, ਮਃ ੧)

Guru Nanak says our Almighty and Master leads us on, according to the Hukam of His Command; such is His Way. ||2||

ਪਉੜੀ ॥ (੧੪੮-੨)

Pauree:

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ; ਕਹਿ ਕਹਿ ਜਾਵਣਾ ॥ (੧੪੮-੨, ਮਾਝ, ਮਃ ੧)

Some speak and expound, and while speaking and lecturing, they pass away.

ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ; ਅੰਤੁ ਨ ਪਾਵਣਾ ॥ (੧੪੮-੨, ਮਾਝ, ਮਃ ੧)

The Vedas speak and expound on the Almighty, but they do not know His limits.

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ; ਬੁਝਿਐ ਪਾਵਣਾ ॥ (੧੪੮-੩, ਮਾਝ, ਮਃ ੧)

Not by studying, but through understanding, is the Almighty's Mystery revealed.

ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ; ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ ॥ (੧੪੮-੩, ਮਾਝ, ਮਃ ੧)

There are six pathways in the Shaastras, but how rare are those who merge in the True Almighty through them.

ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ; ਸਬਦਿ ਸੁਹਾਵਣਾ ॥ (ਅਲੱਖੁ ਬੋਲੋ) (੧੪੮-੩, ਮਾਝ, ਮਃ ੧)

The True Almighty is Unknowable; through Gurbani, we are embellished.

ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ; ਦਰਗਹ ਪਾਵਣਾ ॥ (੧੪੮-੪, ਮਾਝ, ਮਃ ੧)

One who believes in the Name of the Infinite Almighty, attains the Court of the Almighty.

ਖਾਲਕ ਕਉ ਆਦੇਸੁ ; ਢਾਢੀ ਗਾਵਣਾ ॥ (੧੪੮-੪, ਮਾਝ, ਮਃ ੧)

I humbly bow to the Creator Almighty; I am a minstrel singing His Praises.

ਨਾਨਕ , ਜੁਗੁ ਜੁਗੁ ਏਕੁ ; ਮੰਨਿ ਵਸਾਵਣਾ ॥੨੧॥ (੧੪੮-੪, ਮਾਝ, ਮਃ ੧)

Nanak enshrines the Almighty within his mind. He is the One, throughout the ages. ||21||

ਸਲੋਕੁ , ਮਹਲਾ ੨ ॥ (੧੪੮-੫)

Salok, Second Mahl (Guru), Guru Angad Dev Ji:

Prologue : In Khadur Sahib a self-proclaimed Guru (Tepa), was not happy that Guru Angad Dev ji preaches the truth against superstitious. Once there was drought of water and he told the villagers that there will be a downfall only if they chase Guru Angad Dev ji out of the Khadur Sahib. Upon the request from villagers Guruji left to Chapri which is about 3 koh (approx. 7.2km) south from Khadur sahib. Guru Amar Das came back and told the villagers that there will be a heavy downpour wherever the Yogi is taken before the sunset so the villagers rushed and pull the Tepa into pieces but Guru Angad Dev turn his back on Guru Amar Das for four times before forgiving. The villagers came to apologise and plead Guruji to return, Guru Angad Dev Ji then uttered the following Selok and Mahala 2;

ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ; ਨਾਗੀ ਲਗੈ ਜਾਇ ॥ (ਨਾਗੀਂ ਬੋਲੋ)
ਆਪਣ ਹਥੀ ਆਪਣੈ ; ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ ॥ (੧੪੮-੫, ਮਾਝ, ਮਃ ੨)

Those who charm scorpions and handle snakes only brand themselves with their own hands.

ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ;
ਅਤੀ ਹੁ ਧਕਾ ਖਾਇ ॥ **(ਅੱਤੀ ਬੋਲੋ)** (੧੪੮-੬, ਮਾਝ, ਮਃ ੨)

By the pre-ordained Order of our Almighty and Master, they are beaten badly, and struck down.

ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ; ਡੁਬੈ , ਹਕਿ ਨਿਆਇ ॥ (੧੪੮-੬, ਮਾਝ, ਮਃ ੨)

If the self-willed manmukhs fight with the Gurmukh, they are condemned by the Almighty, the True Judge.

ਦੁਹਾ ਸਿਰਿਆ , ਆਪੇ ਖਸਮੁ ; ਵੇਖੈ , ਕਰਿ ਵਿਉਪਾਇ ॥ (੧੪੮-੭, ਮਾਝ, ਮਃ ੨)

He Himself is the Almighty and Master of both worlds. He beholds all and makes the exact determination.

ਨਾਨਕ , ਏਵੈ ਜਾਣੀਐ ; ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥ (੧੪੮-੭, ਮਾਝ, ਮਃ ੨)

Guru Nanak says know this well: everything is in accordance with His Will. ||1||

ਮਹਲਾ ੨ ॥ (੧੪੮-੮)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਨਾਨਕ , ਪਰਖੇ ਆਪ ਕਉ ; ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥ (੧੪੮-੮, ਮਾਝ, ਮਃ ੨)

Guru Nanak says if someone judges himself, only then is he known as a real judge.

ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ; ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥ **(ਬੁੱਝੈ ਬੋਲੋ)** (੧੪੮-੮, ਮਾਝ, ਮਃ ੨)

If someone understands both the disease and the medicine, only then is he a wise physician.

ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ; ਜਾਣੈ ਮਿਹਮਾਣੁ ॥ (੧੪੮-੯, ਮਾਝ, ਮਃ ੨)

Do not involve yourself in idle business on the way; remember that you are only a guest here.

ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ; ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥ (੧੪੮-੯, ਮਾਝ, ਮਃ ੨)

Speak with those who know the Primal Almighty, and renounce your evil ways.

ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ; ਸੋ ਵਿਸਟੁ ਪਰਵਾਣੁ ॥ (੧੪੮-੧੦, ਮਾਝ, ਮਃ ੨)

That virtuous person who does not walk in the way of greed, and who abides in Truth, is accepted and famous.

ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ; ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥ (੧੪੮-੧੦, ਮਾਝ, ਮਃ ੨)

If an arrow is shot at the sky, how can it reach there?

ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ; ਵਾਹੇਦੜੁ ਜਾਣੁ ॥੨॥(ਵਾਹੇਂਦੜ ਬੋਲੋ)(੧੪੮-੧੦, ਮਾਝ, ਮਃ ੨)

The sky above is unreachable-know this well, O archer! ||2||

ਪਉੜੀ ॥ (੧੪੮-੧੧)

Pauree:

ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ; ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ ॥ (੧੪੮-੧੧, ਮਾਝ, ਮਃ ੨)

The soul-bride loves her Husband Almighty; she is embellished with His Love.

ਕਰਨਿ ਭਗਤਿ , ਦਿਨੁ ਰਾਤਿ ; ਨ ਰਹਨੀ , ਵਾਰੀਆ ॥ (੧੪੮-੧੧, ਮਾਝ, ਮਃ ੨)

She worships Him day and night; she cannot be restrained from doing so.

ਮਹਲਾ ਮੰਝਿ ਨਿਵਾਸੁ ; ਸਬਦਿ ਸਵਾਰੀਆ ॥ (੧੪੮-੧੨, ਮਾਝ, ਮਃ ੨)

In the Mansion of the Almighty's Presence, she has made her home; she is adorned with Gurbani.

ਸਚੁ ਕਹਨਿ , ਅਰਦਾਸਿ ; ਸੇ ਵੇਚਾਰੀਆ ॥ (੧੪੮-੧੨, ਮਾਝ, ਮਃ ੨)

She is humble, and she offers her true and sincere prayer.

ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ; ਹੁਕਮਿ ਸਿਧਾਰੀਆ ॥ (੧੪੮-੧੩, ਮਾਝ, ਮਃ ੨)

She is beautiful in the Company of her Almighty and Master; she walks in the Way of His Will.

ਸਖੀ ਕਹਨਿ , ਅਰਦਾਸਿ ; ਮਨਹੁ ਪਿਆਰੀਆ ॥ (੧੪੮-੧੩, ਮਾਝ, ਮਃ ੨)

With her dear friends, she offers her heart-felt prayers to her Beloved.

ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਵਾਸੁ ; ਫਿਟੁ ਸੁ ਜੀਵਿਆ ॥ (੧੪੮-੧੩, ਮਾਝ, ਮਃ ੨)

Cursed is that home, and shameful is that life, which is without the Name of the Almighty.

ਸਬਦਿ ਸਵਾਰੀ ਆਸੁ ; ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ ॥੨੨॥ (੧੪੮-੧੪, ਮਾਝ, ਮਃ ੨)

But she who is adorned with Gurbani, drinks in the Amrit of His Nectar. ||22||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੮-੧੪)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਮਾਰੂ , ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ; ਅਗੀ , ਲਹੈ ਨ ਭੁਖ ॥ (੧੪੮-੧੪, ਮਾਝ, ਮਃ ੧)

The desert is not satisfied by rain, and the fire is not quenched by desire.

ਰਾਜਾ , ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ;
ਸਾਇਰ ਭਰੇ , ਕਿਸੁਕ ॥ **(‘ਕਿਸੁੱਕ’ ਨਹੀਂ ਬੋਲਣਾ)** (੧੪੮-੧੫, ਮਾਝ, ਮਃ ੧)

The king is not satisfied with his kingdom, and the oceans are full, but still they thirst for more.

ਨਾਨਕ , ਸਚੇ ਨਾਮ ਕੀ ; ਕੇਤੀ ਪੁਛਾ ਪੁਛ ॥੧॥ (੧੪੮-੧੫, ਮਾਝ, ਮਃ ੧)

Guru Nanak says how many times must I seek and ask for the True Name? ||1||

ਮਹਲਾ ੨ ॥ (੧੪੮-੧੬)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

ਨਿਹਫਲੰ , ਤਸਿ ਜਨਮਸਿ ; **(ਜਨਮੱਸ ਬੋਲੋ)**
ਜਾਵਤੁ , ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ (੧੪੮-੧੬, ਮਾਝ, ਮਃ ੨)

Life is useless, as long as one does not know the Almighty.

ਸਾਗਰੰ ਸੰਸਾਰਸਿ ; **(ਸੰਸਾਰੱਸਿ ਬੋਲੋ)**
ਗੁਰਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥ (੧੪੮-੧੬, ਮਾਝ, ਮਃ ੨)

Only a few cross over the world-ocean, by Guru's Grace.

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ; ਕਹੁ ਨਾਨਕ , ਬੀਚਾਰਿ ॥ (੧੪੮-੧੭, ਮਾਝ, ਮਃ ੨)

The Almighty is the All-powerful Cause of causes, says Nanak after deep deliberation.

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ; ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥ (੧੪੮-੧੭, ਮਾਝ, ਮਃ ੨)

The creation is subject to the Creator, who sustains it by His Almighty Power. ||2||

ਪਉੜੀ ॥ (੧੪੮-੧੮)

Pauree:

ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ; ਢਾਢੀ ਵਸਿਆ ॥ (੧੪੮-੧੮, ਮਾਝ, ਮਃ ੨)

In the Court of the Almighty and Master, His minstrels dwell.

ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ; ਕਮਲੁ ਵਿਗਸਿਆ ॥ (੧੪੮-੧੮, ਮਾਝ, ਮਃ ੨)

Singing the Praises of their True Almighty and Master, the lotuses of their hearts have blossomed forth.

ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ; ਮਨਹੁ ਰਹਸਿਆ ॥ (੧੪੮-੧੯, ਮਾਝ, ਮਃ ੨)

Obtaining their Perfect Almighty and Master, their minds are transfixed with ecstasy.

ਦੁਸਮਨ ਕਢੇ ਮਾਰਿ ; ਸਜਣ ਸਰਸਿਆ ॥ (੧੪੮-੧੯, ਮਾਝ, ਮਃ ੨)

Their enemies have been driven out and subdued, and their friends are very pleased.

ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ; ਸਚਾ ਮਾਰਗੁ ਦਸਿਆ ॥ (੧੪੮-੧੯, ਮਾਝ, ਮਃ ੨)

Those who serve the Truthful True Guru are shown the True Path.

ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ; ਕਾਲੁ ਵਿਧਉਸਿਆ ॥ (੧੪੯-੧, ਮਾਝ, ਮਃ ੨)

Reflecting on the True Guru's Hymn (Shabad), death is overcome.

ਢਾਢੀ ਕਥੇ ਅਕਥੁ ; ਸਬਦਿ ਸਵਾਰਿਆ ॥ (੧੪੯-੧, ਮਾਝ, ਮਃ ੨)

Speaking the Unspoken Speech of the Almighty, one is adorned with Gurbani.

ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ;
ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ ॥੨੩॥ (੧੪੯-੧, ਮਾਝ, ਮਃ ੨)

Nanak holds tight to the Treasure of Virtue, and meets with the Dear, Beloved Almighty. ||23||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੯-੨)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

ਖਤਿਅਹੁ ਜੰਮੇ , ਖਤੇ ਕਰ ;
ਨਿਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ ॥ **('ਖਤਿਆ' ਪੋਲਾ ਬੋਲੋ)** (੧੪੯-੨, ਮਾਝ, ਮਃ ੧)

Born because of the karma of their past mistakes, they make more mistakes, and fall into mistakes.

ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ; ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ ॥ (੧੪੯-੩, ਮਾਝ, ਮਃ ੧)

By washing, their pollution is not removed, even though they may wash hundreds of times.

ਨਾਨਕ , ਬਖਸੇ ਬਖਸੀਅਹਿ ; ਨਾਹਿ ਤ ਪਾਹੀ ਪਾਹਿ ॥੧॥ (੧੪੯-੩, ਮਾਝ, ਮਃ ੧)

Guru Nanak says if Almighty forgives, they are forgiven; otherwise, they are kicked and beaten. ||1||

ਮਃ ੧ ॥ (੧੪੯-੪)

First Mahl (Guru), Guru Nanak Dev Ji:

ਨਾਨਕ , ਬੋਲਣੁ ਝਖਣਾ ; ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ ॥ (੧੪੯-੪, ਮਾਝ, ਮਃ ੧)

Guru Nanak says it is absurd to ask to be spared from pain by begging for comfort.

ਸੁਖੁ ਦੁਖੁ ਦੁਇ , ਦਰਿ ਕਪੜੇ ; ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥ (੧੪੯-੪, ਮਾਝ, ਮਃ ੧)

Pleasure and pain are the two garments given, to be worn in the Court of the Almighty.

ਜਿਥੈ ਬੋਲਣਿ ਹਾਰੀਐ ; ਤਿਥੈ ਚੰਗੀ ਚੁਪ ॥੨॥ (੧੪੯-੫, ਮਾਝ, ਮਃ ੧)

Where you are bound to lose by speaking, there, you ought to remain silent. ||2||

ਪਉੜੀ ॥ (੧੪੯-੫)

Pauree:

ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ; ਅੰਦਰੁ ਭਾਲਿਆ ॥ (੧੪੯-੫, ਮਾਝ, ਮਃ ੧)

After looking around in the four directions, I looked within my own self.

ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ; ਸਿਰਜਿ ਨਿਹਾਲਿਆ ॥ (ਅਲੱਖਿ ਬੋਲੋ) (੧੪੯-੬, ਮਾਝ, ਮਃ ੧)

There, I saw the True, Invisible Almighty Creator.

ਉਝੜਿ ਭੁਲੇ ਰਾਹ ; ਗੁਰਿ ਵੇਖਾਲਿਆ ॥ (੧੪੯-੬, ਮਾਝ, ਮਃ ੧)

I was wandering in the wilderness, but now the Guru has shown me the Way.

ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ; ਸਚੁ ਸਮਾਲਿਆ ॥ (੧੪੯-੬, ਮਾਝ, ਮਃ ੧)

Hail to the True, True Guru, through whom we merge in the Truth.

ਪਾਇਆ ਰਤਨੁ ਘਰਾਹੁ ; ਦੀਵਾ ਬਾਲਿਆ ॥ (੧੪੯-੭, ਮਾਝ, ਮਃ ੧)

I have found the jewel within the home of my own self; the lamp within has been lit.

ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ ;
ਸੁਖੀਏ ਸਚਵਾਲਿਆ ॥ (ਸਚ-ਵਾਲਿਆ ਬੋਲੋ) (੧੪੯-੭, ਮਾਝ, ਮਃ ੧)

Those who praise the True Guru's Hymn (Shabad), abide in the peace of Truth.

ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ; (ਨਿੱਡਰਿਆ ਬੋਲੋ)
ਗਰਬਿ ਸਿ ਗਾਲਿਆ ॥ (੧੪੯-੮, ਮਾਝ, ਮਃ ੧)

But those who do not have the sense of respect (Fear) of Almighty, are overtaken by fear. They are destroyed by their own pride.

ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ; ਫਿਰੈ ਬੇਤਾਲਿਆ ॥੨੪॥ (੧੪੯-੮, ਮਾਝ, ਮਃ ੧)

Having forgotten the Name, the world is roaming around like a wild demon. ||24||

ਸਲੋਕੁ , ਮਃ ੩ ॥ (੧੪੯-੮)

Salok, Third Mahl (Guru), Guru Amar Das Ji:

ਭੈ ਵਿਚਿ ਜੰਮੈ , ਭੈ ਮਰੈ ; ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ ॥ (੧੪੯-੯, ਮਾਝ, ਮਃ ੩)

In fear we are born, and in fear we die. Fear is always present in the mind.

ਨਾਨਕ , ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ; ਸਹਿਲਾ ਆਇਆ ਸੋਇ ॥੧॥ (੧੪੯-੯, ਮਾਝ, ਮਃ ੩)

Guru Nanak says if mortal's mind dies in the sense of respect (Fear) for Almighty, his coming into the world is beneficial. ||1||

ਮਃ ੩ ॥ (੧੪੯-੯)

Third Mahl (Guru), Guru Amar Das Ji:

ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ; ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ ॥ (੧੪੯-੧੦, ਮਾਝ, ਮਃ ੩)

Without the sense of respect (Fear) for Almighty, you may live very, very long, and savor the most enjoyable pleasures.

ਨਾਨਕ , ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ; ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥੨॥ (੧੪੯-੧੦, ਮਾਝ, ਮਃ ੩)

Guru Nanak says if you die without the sense of respect (Fear) for Almighty, you will arise and depart in disrespect (blackened face). ||2||

ਪਉੜੀ ॥ (੧੪੯-੧੧)

Pauree:

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤ ਸਰਧਾ ਪੂਰੀਐ ॥ (੧੪੯-੧੧, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, then your desires will be fulfilled.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥ (੧੪੯-੧੧, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, you will never grieve.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥ (੧੪੯-੧੧, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, you will know no pain.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥ (੧੪੯-੧੨, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, you will enjoy the Almighty's Love.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥ (੧੪੯-੧੨, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, then why should you fear death?

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥ (੧੪੯-੧੩, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, the body is always at peace.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥ (੧੪੯-੧੩, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, the nine treasures are obtained.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ; ਤ ਸਚਿ ਸਮਾਈਐ ॥੨੫॥ (੧੪੯-੧੪, ਮਾਝ, ਮਃ ੩)

When the True Guru is merciful, you shall be absorbed in the True Almighty. ||25||

ਸਲੋਕੁ , ਮਃ ੧ ॥ (੧੪੯-੧੪)

Salok, First Mahl (Guru), Guru Nanak Dev Ji:

Prologue : Once Guru Nanak Dev Ji went to an island known as Haru Nagar, the king and people were the disciple of a Sarewere (a sact of Jain). The people were miserable as there was drought of water, everyone came to Guruji's sanctuary and pleaded for help. Soon after the island was blessed with heavy rain and everyone including the King embraced Guruji as their Guru. The self-proclaimed Guru (Serawera) came to create an argument with Guruji however after listening to the following Selok from Guruji he embraced Sikhi as well and he was appointed as the religious leader at the Dharamsala made on Guruji's instruction.

ਸਿਰੁ ਖੋਹਾਇ , ਪੀਅਹਿ ਮਲ ਵਾਣੀ ;
ਜੂਠਾ , ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥ (੧੪੯-੧੫, ਮਾਝ, ਮਃ ੧)

They pluck the hair out of their heads, and drink in filthy water; they beg endlessly and eat the garbage which others have thrown away.

ਫੋਲਿ ਫਦੀਹਤਿ , ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ;
ਪਾਣੀ ਦੇਖਿ , ਸਗਾਹੀ ॥ (੧੪੯-੧੫, ਮਾਝ, ਮਃ ੧)

They spread manure, they suck in rotting smells, and they are afraid of clean water.

ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ; (ਵਾਂਗੀ ਬੋਲੋ)
ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥ (੧੪੯-੧੬, ਮਾਝ, ਮਃ ੧)

Their hands are smeared with ashes, and the hair on their heads is plucked out-they are like sheep!

ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ;
ਟਬਰ ਰੋਵਨਿ ਧਾਹੀ ॥ (੧੪੯-੧੬, ਮਾਝ, ਮਃ ੧)

They have renounced the lifestyle of their mothers and fathers, and their families and relatives cry out in distress.

ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ , ਨ ਦੀਵਾ ;
ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥ (੧੪੯-੧੭, ਮਾਝ, ਮਃ ੧)

No one offers the rice dishes at their last rites, and no one lights the lamps for them. After their death, where will they be sent?

ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ ;
ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥ (੧੪੯-੧੭, ਮਾਝ, ਮਃ ੧)

The sixty-eight sacred shrines of pilgrimage (according to Hindunism) give them no place of protection, and no Brahmin will eat their food.

ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ; ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥ (੧੪੯-੧੮, ਮਾਝ, ਮਃ ੧)

They remain polluted forever, day and night; they do not apply the ceremonial tilak mark to their foreheads.

ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ;
ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥ (੧੪੯-੧੮, ਮਾਝ, ਮਃ ੧)

They sit together in silence, as if in mourning; they do not go to the Almighty's Court.

ਲਕੀ ਕਾਸੇ , ਹਥੀ ਫੁੰਮਣ ; ਅਗੋ ਪਿਛੀ ਜਾਹੀ ॥ (੧੪੯-੧੯, ਮਾਝ, ਮਃ ੧)

With their begging bowls hanging from their waists, and their fly-brushes in their hands, they walk along in single file.

ਨਾ ਓਇ ਜੋਗੀ , ਨਾ ਓਇ ਜੰਗਮ ;
ਨਾ ਓਇ ਕਾਜੀ ਮੁੰਲਾ ॥ (੧੪੯-੧੯, ਮਾਝ, ਮਃ ੧)

They are not Yogis, and they are not Jangams, followers of Shiva. They are not Qazis or Mullahs.

ਦਯਿ ਵਿਗੋਏ , ਫਿਰਹਿ ਵਿਗੁਤੇ ; (‘ਦਯਿ’ ਨੂੰ ‘ਦਈਇ’ ਬੋਲੋ)
ਫਿਟਾ , ਵਤੈ ਗਲਾ ॥ (ਫਿੱਟਾ, ਵੱਤੈ, ਗੱਲਾ ਬੋਲੋ) (੧੫੦-੧, ਮਾਝ, ਮਃ ੧)

Ruined by the Merciful Almighty, they wander around in disgrace, and their entire troop is contaminated.

ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ; ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ ॥ (੧੫੦-੧, ਮਾਝ, ਮਃ ੧)

The Almighty alone kills and restores to life; no one else can protect anyone from Him.

ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ ; ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਥੈ ॥ (੧੫੦-੨, ਮਾਝ, ਮਃ ੧)

They go without giving alms or any cleansing baths; their shaven heads become covered with dust.

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ; ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥ (੧੫੦-੨, ਮਾਝ, ਮਃ ੧)

The jewel emerged from the water, when the mountain of gold was used to churn it.

ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ; ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥ (੧੫੦-੩, ਮਾਝ, ਮਃ ੧)

The Almightys established the sixty-eight sacred shrines of pilgrimage, where the festivals are celebrated and hymns are chanted.

ਨਾਇ ਨਿਵਾਜਾ , ਨਾਤੈ ਪੂਜਾ ; (ਨ੍ਹਾਇ, ਨ੍ਹਾਤੈ ਬੋਲੋ)
ਨਾਵਨਿ ਸਦਾ , ਸੁਜਾਣੀ ॥ (ਨ੍ਹਾਵਨਿ ਬੋਲੋ) (੧੫੦-੩, ਮਾਝ, ਮਃ ੧)

After bathing, the Muslims recite their prayers, and after bathing, the Hindus perform their worship services. The wise always take cleansing baths.

ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ;
ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥ (੧੫੦-੪, ਮਾਝ, ਮਃ ੧)

At the time of death, and at the time of birth, they are purified, when water is poured on their heads.

ਨਾਨਕ , ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ;
ਏਨਾ ਗਲ ਨ ਭਾਣੀ ॥ (ਗੱਲ ਬੋਲੋ) (੧੫੦-੪, ਮਾਝ, ਮਃ ੧)

Guru Nanak says the shaven-headed ones are devils. They are not pleased to hear these words.

ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ; ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥ (੧੫੦-੫, ਮਾਝ, ਮਃ ੧)

When it rains, there is happiness. Water is the key to all life.

ਵੁਠੈ , ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ; ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥ (੧੫੦-੫, ਮਾਝ, ਮਃ ੧)

When it rains, the corn grows, and the sugar cane, and the cotton, which provides clothing for all.

ਵੁਠੈ , ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ; ਸਾ ਧਨ ਦਹੀ ਵਿਲੋਵੈ ॥(੧੫੦-੫, ਮਾਝ, ਮਃ ੧)

When it rains, the cows always have grass to graze upon, and housewives can churn the milk into butter.

ਤਿਤੁ ਘਿਇ , ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ; ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ ॥(੧੫੦-੬, ਮਾਝ, ਮਃ ੧)

With that ghee, sacred feasts and worship services are performed; all these efforts are blessed.

ਗੁਰੂ ਸਮੁੰਦੁ , ਨਦੀ ਸਭਿ ਸਿਖੀ ;
ਨਾਤੈ , ਜਿਤੁ ਵਡਿਆਈ ॥ (ਨ੍ਹਾਤੈ ਬੋਲੋ) (੧੫੦-੬, ਮਾਝ, ਮਃ ੧)

The Guru is the ocean, and all His Teachings are the river. Bathing within it, glorious greatness is obtained.

ਨਾਨਕ , ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ; (ਸਿਰਖੁੱਥੇ, ਨ੍ਹਾਵਨਿ ਬੋਲੋ)
ਤਾ ਸਤ ਚਟੇ , ਸਿਰਿ ਛਾਈ ॥੧॥ (ਚੱਟੇ ਬੋਲੋ) (੧੫੦-੭, ਮਾਝ, ਮਃ ੧)

Guru Nanak says if the shaven-headed ones do not bathe, then seven handfuls of ashes are upon their heads. ||1||

ਮਃ ੨ ॥ (੧੫੦-੮)

Second Mahl (Guru), Guru Angad Dev Ji (Guru), Guru Angad Dev Ji:

Prologue : Upon listening to this story about the Sarewera narrated by Bhai Bala Ji, Guru Angad Dev Ji said;

ਅਗੀ , ਪਾਲਾ ਕਿ ਕਰੇ ; ਸੂਰਜ , ਕੇਹੀ ਰਾਤਿ ॥ (੧੫੦-੮, ਮਾਝ, ਮਃ ੨)

What can the cold do to the fire? How can the night affect the sun?

ਚੰਦ , ਅਨੇਰਾ ਕਿ ਕਰੇ ; ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥ (੧੫੦-੮, ਮਾਝ, ਮਃ ੨)

What can the darkness do to the moon? What can social status do to air and water?

ਧਰਤੀ , ਚੀਜੀ ਕਿ ਕਰੇ ; ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥ (੧੫੦-੯, ਮਾਝ, ਮਃ ੨)

What are personal possessions to the earth, from which all things are produced?

ਨਾਨਕ , ਤਾ ਪਤਿ ਜਾਣੀਐ ; ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ ॥੨॥ (੧੫੦-੯, ਮਾਝ, ਮਃ ੨)

Guru Nanak says he alone is known as honorable, whose honor the Almighty preserves. ||2||

ਪਉੜੀ ॥ (੧੫੦-੯)

Pauree:

ਤੁਧੁ ਸਚੇ ਸੁਬਹਾਨੁ ; ਸਦਾ ਕਲਾਣਿਆ ॥ (੧੫੦-੧੦, ਮਾਝ, ਮਃ ੨)

It is of You, O my True and Wondrous Almighty, that I sing forever.

ਤੂੰ ਸਚਾ ਦੀਬਾਣੁ ; ਹੋਰਿ ਆਵਣ ਜਾਣਿਆ ॥ (੧੫੦-੧੦, ਮਾਝ, ਮਃ ੨)

Yours is the True Court. All others are subject to coming and going.

ਸਚੁ ਜਿ ਮੰਗਹਿ ਦਾਨੁ ; ਸਿ ਤੁਧੈ ਜੇਹਿਆ ॥ (੧੫੦-੧੦, ਮਾਝ, ਮਃ ੨)

Those who ask for the gift of the True Name are like You.

ਸਚੁ ਤੇਰਾ ਫੁਰਮਾਨੁ ; ਸਬਦੇ ਸੋਹਿਆ ॥ (੧੫੦-੧੧, ਮਾਝ, ਮਃ ੨)

Your Command is True; we are adorned with the Word of Your Shabad.

ਮੰਨਿਐ ਗਿਆਨੁ ਧਿਆਨੁ ; ਤੁਧੈ ਤੇ ਪਾਇਆ ॥ (੧੫੦-੧੧, ਮਾਝ, ਮਃ ੨)

Through faith and trust, we receive spiritual wisdom and meditation from You.

ਕਰਮਿ ਪਵੈ ਨੀਸਾਨੁ ; ਨ ਚਲੈ ਚਲਾਇਆ ॥ (੧੫੦-੧੧, ਮਾਝ, ਮਃ ੨)

By Your Grace, the banner of honor is obtained. It cannot be taken away or lost.

ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ; ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥ (੧੫੦-੧੨, ਮਾਝ, ਮਃ ੨)

You are the True Giver; You give continually. Your Gifts continue to increase.

ਨਾਨਕੁ , ਮੰਗੈ ਦਾਨੁ ; ਜੋ ਤੁਧੁ ਭਾਇਆ ॥੨੬॥ (੧੫੦-੧੨, ਮਾਝ, ਮਃ ੨)

Nanak begs for that gift which is pleasing to You. ||26||

ਸਲੋਕੁ , ਮਃ ੨ ॥ (੧੫੦-੧੩)

Salok, Second Mahl (Guru), Guru Angad Dev Ji:

Prologue 1: When Guru Angad Dev Ji became the Guru after Guru Nanak Dev Ji, Sidhas came to appraise Guruji to confirm that Guru Angad Dev Ji is as great as Guru Nanak Dev Ji. They offered Guruji to become their follower and practice Yoga. Guru uttered the following Selok;

Prologue 2: Bhai Bala Ji came to Guru Angad Dev Ji and requested for Updesh (sermons), Guru replied;

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ; (ਬੁੱਝਾਇਆ ਬੋਲੋ)
ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥ (੧੫੦-੧੩, ਮਾਝ, ਮਃ ੨)

Those who have accepted the Guru's Teachings, and who have found the path, remain absorbed in the Praises of the True Almighty.

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ;
ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੧॥ (੧੫੦-੧੩, ਮਾਝ, ਮਃ ੨)

What teachings can be imparted to those who have the Divine Guru Nanak as their Guru? ||1||

ਮਃ ੧ ॥ (੧੫੦-੧੪)

First Mahl (Guru), Guru Nanak Dev Ji:

ਆਪਿ ਬੁਝਾਏ ; ਸੋਈ ਬੂਝੈ ॥ (ਬੁੱਝਾਏ, ਬੂੱਝੈ ਬੋਲੋ) (੧੫੦-੧੪, ਮਾਝ, ਮਃ ੧)

We understand the Almighty only when He Himself inspires us to understand Him.

ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ; ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ॥ (੧੫੦-੧੪, ਮਾਝ, ਮਃ ੧)

He alone knows everything, unto whom the Almighty Himself gives knowledge.

ਕਹਿ ਕਹਿ ਕਥਨਾ ; ਮਾਇਆ ਲੂਝੈ ॥ (੧੫੦-੧੫, ਮਾਝ, ਮਃ ੧)

One may talk and preach and give sermons but still yearn after Maya.

ਹੁਕਮੀ ; ਸਗਲ ਕਰੇ ਆਕਾਰ ॥ (੧੫੦-੧੫, ਮਾਝ, ਮਃ ੧)

The Almighty, by the Hukam of His Command, has created the entire creation.

ਆਪੇ ਜਾਣੈ ; ਸਰਬ ਵੀਚਾਰ ॥ (੧੫੦-੧੫, ਮਾਝ, ਮਃ ੧)

He Himself knows the inner nature of all.

ਅਖਰ ਨਾਨਕ ; ਅਖਿਓ ਆਪਿ ॥ (੧੫੦-੧੬, ਮਾਝ, ਮਃ ੧)

Guru Nanak says He Himself uttered the Word.

ਲਹੈ ਭਰਾਤਿ ; ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥੨॥ (੧੫੦-੧੬, ਮਾਝ, ਮਃ ੧)

Doubt departs from one who receives this gift. ||2||

ਪਉੜੀ ॥ (੧੫੦-੧੬)

Pauree:

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ; ਕਾਰੈ ਲਾਇਆ ॥ (੧੫੦-੧੬, ਮਾਝ, ਮਃ ੧)

I was a minstrel, out of work, when the Almighty took me into His service.

ਰਾਤਿ ਦਿਹੈ , ਕੈ ਵਾਰ ; ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥ (੧੫੦-੧੭, ਮਾਝ, ਮਃ ੧)

To sing His Praises day and night, He gave me His Order, right from the start.

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ; ਖਸਮਿ ਬੁਲਾਇਆ ॥ (੧੫੦-੧੭, ਮਾਝ, ਮਃ ੧)

My Almighty and Master has summoned me, His minstrel, to the True Mansion of His Presence.

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ; ਕਪੜਾ ਪਾਇਆ ॥ (੧੫੦-੧੭, ਮਾਝ, ਮਃ ੧)

He has dressed me in the robes of His True Praise and Glory.

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ; ਭੋਜਨੁ ਆਇਆ ॥ (੧੫੦-੧੮, ਮਾਝ, ਮਃ ੧)

The Ambrosial Nectar of the True Name has become my food.

ਗੁਰਮਤੀ , ਖਾਧਾ ਰਜਿ ; ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥ (੧੫੦-੧੮, ਮਾਝ, ਮਃ ੧)

Those who follow the Guru's Teachings, who eat this food and are satisfied, find peace.

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ; ਸਬਦੁ ਵਜਾਇਆ ॥ (੧੫੦-੧੯, ਮਾਝ, ਮਃ ੧)

His minstrel spreads His Glory, singing and vibrating Gurbani.

ਨਾਨਕ , ਸਚੁ ਸਾਲਾਹਿ ; ਪੂਰਾ ਪਾਇਆ ॥੨੭॥ ਸੁਧੁ (੧੫੦-੧੯, ਮਾਝ, ਮਃ ੧)

Guru Nanak says praising the True Almighty, I have obtained His Perfection. ||27||Sudh|| (Sudh – means that this Var has been corrected and no one should ever try to edit or add)

16. RAMKALI KI VAAR

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ;
ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਡੂਮਿ ਆਖੀ (ਸੱਤੈ ਬੋਲੋ) (੯੬੬-੧੪)

Vaar Of Raamkalee, Uttered By Satta And Balwand The Drummer:

Prologue: There were two Rababis (those that do kirten by using a string instrument called Rebab) during Guru Arjan Dev ji's Guruship they were knowns as Sata Balwand. Both of them were brother, the elder one was Rai Balwand (Rai is the respected title and Balwand was his name) and the second one was Satta. They were from the Dum (Merasi) sect and were given the duty to do kirtan (singing of Gurbani) in the praise of Almighty in the Guru's Darbar.

One day, these two Rababis requested for some cash from Guru Arjan Dev Ji as their sister was getting married. Guruji immediately offered them to perform the wedding as they wish and Guruji committed himself to sponsor the entire expenditure. In greed they refused Guruji's offer and requested Guruji to give then one day's collection. Ever forgiving Guru Arjun Dev Ji agreed. The next day, as Almighty WILLED, a heavy down pour caused very few Sikhs to came to visit Guruji whereby the total collection was only 100 Rupees. When the collections were handed over to both of them, they become very angry and blamed Guruji for purposely instructing Sikhs not to come on that particular day.

The next morning both of them were absent from their daily duty to perform Asa Di Vaar in Guruji's darbar (hall). Guruji then requested Baba Budha Ji to invite them. They refused to come and Guruji then requested Bhai Gurdass Ji to call them. They refused again and said a lot of unpleasant words against Guruji greatness. Guruji then, bear footed went Himself to invite them. Upon reaching the house, Guruji called them respectfully, in return they spoke against Guruji. Guruji listened and kept on inviting them. They then went beyond limit and started saying that their ancestors who performed kirten in the Guru's darbar are the ones who glorified Guru Nanak Dev Ji. Without their ancestors, the world would not have recognised Guru Nanak Dev Ji. The house of Guru Nanak Dev ji would be nothing without them singing their glory.

Hearing this, Guru Arjan Dev ji ex-communicated them and ordered all the Sikhs not to have anything to do with them anymore. Guruji said "Nobody is to speak to them and even look at them." Guruji firmly told that if anybody tries to save these Rababis and bring their apologies to Guruji, their face is to be blaken and they would be taken around the Amritsar town on a donkey's back.

Guru ji then blessed the Sikhs, 'from now onwards, my Sikhs shall perform kirtan themselves without hiring any dum (Merasi')'. For the first time Baba Buddha ji, Bhai Gurdas Ji and Guru Arjan Dev ji themselves performed the Asa Di Vaar.

Satta and Balwand were completely neglected and blisters (bristles) completely covered their body. They were infected by leprosy and their body emitted a very bad smell. No one helped them as Guru Ji himself rejected them because of their ego. One day they heard about Bhai Ladha ji was staying in Lahore and is well known of his character of ever willing to help the needy without any discrimination. They then approached Bhai Ladha ji and he immediately agreed to help them. Bhai Ladha ji together with Satta and Balwand headed towards Amritsar. Bhai Ladha Ji rubbed black dust collected from a burned pot and sat on a donkey's back with a drum around his neck. Upon arrival at Amritsar, he rode into all the streets before going to Guruji. When he came close, Guru Ji stood up and walked towards Bhai Ladha Ji. Guruji then held Bhai Ladha's hand and brought him down and hugged him. Bhai Ladha Ji then requested Guruji to forgive Satta and Balwand for their bad deeds. Guruji then said 'Bhai Ladha ji you are a great Sikh but Satta and Balwand can only be forgiven and blessed if they utters the praises of Guru Nanak. "

Upon listening this, Satta and Balwand uttered the following praises;

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੬੬-੧੪)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ;
ਕਿਉ ਬੋਲੁ , ਹੋਵੈ ਜੋਖੀਵਦੈ ॥ (੯੬੬-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

One who chants the Name of the Creator (Almighty) - how can his words be judged? The power of all, how can the words fo him, who utters the Name of the omnipotent Creator be weighed?

ਦੇ ਗੁਨਾ ਸਤਿ , ਭੈਣ ਭਰਾਵ ਹੈ ;
ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ ॥ (੯੬੬-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

His divine virtues are the true sisters and brothers; through them, the gift of supreme status is obtained.

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ;
ਸਚੁ ਕੋਟੁ , ਸਤਾਣੀ ਨੀਵ ਦੈ ॥ (੯੬੬-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak established the kingdom; He built the true fortress on the strongest foundations.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ;
ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ ॥ (੯੬੬-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak Dev Ji placed the Guruship crown over Angad's head, made Lehna Ji the preacher of knowledge and Bhai Lehna ji praises Waheguru become the picture of bliss and drinks the nectar of Almighty's Name.

ਮਤਿ , ਗੁਰ ਆਤਮਦੇਵ ਦੀ ;
ਖੜਗਿ ਜੋਰਿ , ਪਰਾਕੁਇ ਜੀਅ ਦੈ ॥ (੯੬੬-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Guru implanted the Almighty's teaching and gave a excellent solid double-dagger sword of knowledge.

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ;
ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ ॥ (੯੬੬-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak himself being the Guru bowed down to His disciple, while He was still in His physical form.

ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ; ਜੀਵਦੈ ॥੧॥ (੯੬੬-੧੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak, while still being a Guru Himself and in His physical body, applied the ceremonial mark (Tilak) on Bhai Lehna Ji's (Guru Angad Dev Ji's) forehead. ||1||

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ; ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ ॥ (੯੬੬-੧੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak proclaimed Bhai Lehna Ji's succession which was well accepted.

ਜੋਤਿ ਓਹਾ , ਜੁਗਤਿ ਸਾਇ ;
ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ ॥ (੯੬੬-੧੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The same light is shared, the mission and practice is same as well only the physical form has been changed.

ਝੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ;
ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਗੁਰ ਹਟੀਐ ॥ (੯੬੬-੧੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Almighty's immaculate canopy waves over Guru Angad Dev Ji, and He sits on the throne in the Guru's throne.

ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ;
ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ ॥ (੯੬੬-੧੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Angad Dev Ji obeyed Guru Nanak Dev Ji's instruction and the practiced the union meditation which intricate like liking a tasteless stone means Guru Ji has strive and completed the most impossible task without even feeling the burden.

ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ;
ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ , ਖਟੀਐ ॥ (ਖੱਟੀਐ ਬੋਲੋ) (੯੬੭-੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Community Kitchen (Langgar) is being served without any discrimination and the Guru's Sermons (Shabad) is uttered, which unites everyone with Almighty and consistently is being served without any shortage.

ਖਰਚੇ ਦਿਤਿ ਖਸੰਮ ਦੀ ;
ਆਪ ਖਹਦੀ , ਖੈਰਿ ਦਬਟੀਐ ॥ (ਦਬੱਟੀਐ ਬੋਲੋ) (੯੬੭-੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The given Grace by the Master (Guru Nanak) is being spend (distributed) and consumed himself by reciting Almighty Name and further distribute to all.

ਹੋਵੈ ਸਿਫਤਿ ਖਸੰਮ ਦੀ ;
ਨੂਰੁ ਅਰਸਹੁ ਕੁਰਸਹੁ ਝਟੀਐ ॥ (੯੬੭-੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Almighty's Praises are being sung, and the Divine Light descended from Almighty's throne to the earth means that Guru Angad Dev Ji's glory is equivalent to Almighty's glory.

ਤੁਧੁ ਡਿਠੇ ਸਚੇ ਪਾਤਿਸਾਹ ;
ਮਲੁ ਜਨਮ ਜਨਮ ਦੀ ਕਟੀਐ ॥ (੯੬੭-੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Gazing upon You, O True King, the filth of countless past lives is washed away.

ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ;
ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ ॥ (੯੬੭-੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Guru gave the True Command; why should we hesitate to proclaim this? Means Guru Angad Dev Ji has always obeyed Guru Nanak Dev Ji's command without any hesitation.

ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ; (ਪੁਤ੍ਰੀਂ ਬੋਲੋ)
ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ ਮੁਰਟੀਐ ॥ (ਮੁਰੱਟੀਐ ਬੋਲੋ) (੯੬੭-੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak Dev Ji's son's Baba Sri Chand and Baba Lakhmi Das did not obey His Word; they turned their backs on Him as Guru.

ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨ੍ਿ ;
ਬੰਨ੍ਿ ਭਾਰੁ , ਉਚਾਇਨ੍ਿ ਛਟੀਐ ॥ (ਛੱਟੀਐ ਬੋਲੋ) (੯੬੭-੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Other evil-hearted ones became rebellious; they carry loads of sin on their backs.

ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ;
ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ ॥ (੯੬੭-੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Almighty who have created the entire Universe, Himself came as Guru Nanak and installed Bhai Lehna Ji as Guru Angad Dev Ji on the Guruship throne. Guru Nanak, Himself in the form of Guru Angad Dev Ji become the second Guru.

ਕਉਣੁ ਹਾਰੇ ;
ਕਿਨਿ ਉਵਟੀਐ ॥੨॥ (ਉਵੱਟੀਐ ਬੋਲੋ) (੯੬੭-੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

People were waiting to see who will lose and who shall win the Guruship throne between the Guru's son and a humble servant (Bhai Lehna) ||2||

ਜਿਨਿ ਕੀਤੀ ਸੋ ਮੰਨਣਾ ;
ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ ॥ (੯੬੭-੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Angad Dev Ji should be acknowledged as Guru Nanak Himself, because Guru Nanak himself has inaugurated Guru Angad Dev Ji; who has treated Guru well who has not?

ਧਰਮ ਰਾਇ ਹੈ ਦੇਵਤਾ ;
ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ ॥ (੯੬੭-੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Righteous Judge (Dharam Raj) will ponder on their deeds and act accordingly to ensure they are given the fruit of their deeds.

ਸਤਿਗੁਰੁ ਆਖੈ , ਸਚਾ ਕਰੇ ;
ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ ॥ (੯੬੭-੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Dharam Raj acts immediately on the True Guru's statements as whoever Guru Ji acknowledges as obedient will be well treated and honoured.

ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ;
ਸਚੁ ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ ॥ (੯੬੭-੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Angad Dev Ji was proclaimed, and the True Creator confirmed it.

ਨਾਨਕੁ , ਕਾਇਆ ਪਲਟੁ ਕਰਿ ;
ਮਲਿ ਤਖਤੁ ਬੈਠਾ , ਸੈ ਡਾਲੀ ॥ (ਮੱਲਿ ਬੋਲੋ) (੯੬੭-੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak merely changed his body; He still sits on the throne which has many branches (Sikhs).

ਦਰੁ ਸੇਵੇ ਉਮਤਿ ਖੜੀ ;
ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ ॥ (ਮਸਕੱਲੈ ਬੋਲੋ) (੯੬੭-੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Standing at His door, His followers serve Him; the ones with rusted intellect with sins is cleaned by performing desireless service of such Guru.

ਦਰਿ ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ;
ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ ॥ (੯੬੭-੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He is the Dervish (the Saint of the Master), His love is attached to Almighty’s hymn (Gurbani).

ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ;
ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪਤ੍ਰਾਲੀ ॥ (੯੬੭-੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Balwand says that Mata Khivi, the Guru's wife, is a noble woman, who gives soothing, leafy shade to all.

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ;
ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ ॥ (੯੬੭-੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

She distributes the bounty of the Guru's Langar; the kheer - the rice pudding and ghee, is like sweet ambrosia; her influence is like leafs which provides shade to all.

ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ;
ਮਨਮੁਖ ਥੀਏ ਪਰਾਲੀ ॥ (੯੬੭-੧੦, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The faces of the Guru's Sikhs are radiant and bright in this world as well as the next world and the self-willed manmukhs remain empty without achieving anything like straw; means that they did not benefit anything from their human birth.

ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ;
ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ ॥ (੯੬੭-੧੦, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Only those are accepted in Almighty’s court whose selfless service is acknowledged by the Master means that Guru Angad exerted Himself heroically.

ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ;
ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ॥੩॥ (੯੬੭-੧੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Mata Khivi’s Husband (Guru Angad Dev Ji) is the one who carried the the burden of the entire universe and become Almighty Himself. ||3||

ਹੋਰਿੰਓ ਗੰਗ ਵਹਾਈਐ ;
ਦੁਨਿਆਈ ਆਖੈ , ਕਿ ਕਿਓਨੁ ॥ (੯੬੭-੧੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The world said that Guru Nanak Dev Ji made the Ganges flow in the opposite direction by bestowing the Guruship throne to a disciple instead of His sons; means He made a servant the Master of His children therefore the world wonders: what has He done?

ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ;
ਉਚ ਹਦੀ ਵੈਣੁ , ਵਿਰਿਕਿਓਨੁ ॥ (੯੬੭-੧੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak, himself is omnipotent and Master of the World; beyond the worldly boundaries and spoke the words which unites with His formless form.

ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ , ਨੇਤ੍ਰਿ ਬਾਸਕੁ ;
ਸਬਦਿ ਰਿੜਕਿਓਨੁ ॥ (੯੬੭-੧੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Making the mountain his churning stick, and the snake-king his churning string, He has churned the ocean of Shabad (Gurbani).

ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ;
ਕਰਿ ਆਵਾ ਗਉਣੁ ਚਿਲਕਿਓਨੁ ॥ (੯੬੭-੧੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

From it, He extracted the fourteen jewels, and illuminated the world. (The virtues derived from the fourteen jewels:- Meditation, Real-Self (Atam) Comtemplation, Praise, Love, Naam, Raga, Faith, Donation, True Congregation, Peace, Prohibit Slander of Saints (poison), Truth, True Guru and Knowledge)

ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ;
ਜਿਣਿ ਐਵਡ ਪਿਡ , ਠਿਣਕਿਓਨੁ ॥ (੯੬੭-੧੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He revealed such great powers within His creation and established the vast universe.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ;
ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ ॥ (੯੬੭-੧੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He raised the royal canopy to wave over the head of Bhai Lehna Ji, and raised His glory to the skies.

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ;
ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ ॥ (੯੬੭-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

His Light merged into the Light, and He blended Him into Himself just like water blends into water.

ਸਿਖਾਂ ਪੁਤ੍ਰਾਂ ਘੋਖਿ ਕੈ ;
ਸਭ ਉਮਤਿ ਵੇਖਹੁ , ਜਿ ਕਿਓਨੁ ॥ (੯੬੭-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Nanak tested His Sikhs and His sons, and everyone saw what happened.

ਜਾਂ ਸੁਧੋਸੁ ; ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ ॥੪॥ (੯੬੭-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

When Lehna alone was found to be the most qualified, then He was set on the throne. ||4||

Prologue:When Guru Ji were forced to leave Khadur by the villagers who came under the influence of a egoistic Yogi (Tapa) who blamed Guru Ji's presence as the cause of drought, Guru Ji willingly left Khadur Sahib. After the villagers released their mistake the ask for forgiveness and pleaded Guru Ji to come back.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ; (ਫੇਰੁ-ਆਣਿ ਬੋਲੋ)
ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥ (੯੬੭-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Then, the True Guru, the son of Baba Pheru Mal Ji, came to dwell at Khadur Sahib.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ; ਹੋਰੁ ਮੁਚੁ ਗਰੂਰੁ ॥ (੯੬੭-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Meditation, austerities and self-discipline (contol over the senses) and other glorifying virtuess rest with You.

ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ; ਜਿਉ ਪਾਣੀ ਬੂਰੁ ॥ (੯੬੭-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Greed of consumption ruins mankind, like the green algae in the water.

ਵਰ੍ਹਿਐ ਦਰਗਹ ਗੁਰੂ ਕੀ ; ਕੁਦਰਤੀ ਨੂਰੁ ॥ (੯੬੭-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Dear Guru Angad Dev Ji, in your Court, the Almighty's Divine Light showers over means that ultimate knowledge is obtained in Guru Angad Dev Ji's Court.

ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ; ਤੂੰ ਓਹੁ ਠਰੂਰੁ ॥ (੯੬੭-੧੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are the physical form of the Almighty Himself, whose depth cannot be found.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ;
ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ ॥ (੯੬੭-੧੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are overflowing with the nine treasures, and the treasure of the Naam.

ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ; ਸੋ ਵੰਞੈ ਚੂਰੁ ॥ (੯੬੭-੧੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Whoever slanders You will be totally ruined and destroyed.

ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕ ; ਤੁਧੁ ਸੁਝੈ ਦੂਰੁ ॥ (੯੬੭-੧੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

People of the world can see only what is near at hand, but You can see far beyond.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ; (ਫੇਰੁ-ਆਣਿ ਬੋਲੋ)
ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ ॥੫॥ (੯੬੭-੧੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Then the True Guru, the son of Pheru, came to dwell at Khadur. ||5||

ਸੋ ਟਿਕਾ , ਸੋ ਬੈਹਣਾ ; ਸੋਈ ਦੀਬਾਣੁ ॥ (੯੬੮-੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The same mark on the forehead, the same throne, and the same Baba Budha Ji tohether with other Sikhs in the Guru's Court.

ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ; ਪੋਤਾ ਪਰਵਾਣੁ ॥(ਪਿਊ ਬੋਲੋ) (੯੬੮-੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Just like the father (Guru Angad Dev Ji) and grandfather (Guru Nanak Dev Ji), the son (Guru Amar Das Ji) is approved.

ਜਿਨਿ ਬਾਸਕੁ ਨੇਤ੍ਰੈ ਘਤਿਆ ; ਕਰਿ ਨੇਹੀ ਤਾਣੁ ॥
ਜਿਨਿ ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ; ਕਰਿ ਮੇਰੁ ਮਧਾਣੁ ॥ (੯੬੮-੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He took the thousand-headed serpent as his churning string, and with the force of devotional love, he churned the ocean of the world with his churning stick, the Sumer mountain.

ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ; ਕੀਤੋਨੁ ਚਾਨਾਣੁ ॥ (੯੬੮-੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He extracted the fourteen jewels, and brought forth the Divine Light.

ਘੋੜਾ ਕੀਤੋ ਸਹਜ ਦਾ ; ਜਤੁ ਕੀਓ ਪਲਾਣੁ ॥ (੯੬੮-੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He made divine knowledge as his horse, and chastity (Jat-overpowing lust) his saddle.

ਧਣਖੁ ਚੜਾਇਓ ਸਤ ਦਾ ;
ਜਸ ਹੰਦਾ ਬਾਣੁ ॥ (ਸੱਤ ਬੋਲੋ) (੯੬੮-੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He placed the arrow of the utterance of Almighty's Praise in the bow of Speaking the Truth.

ਕਲਿ ਵਿਚਿ ਧੂ ਅੰਧਾਰੁ ਸਾ ;
ਚੜਿਆ , ਰੈ ਭਾਣੁ ॥ (੯੬੮-੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

In this Dark Age of Kal-yug, there was only pitch darkness. Then, Your manifestation rose like the sun to illuminate the darkness.

ਸਤਹੁ ਖੇਤੁ ਜਮਾਇਓ ; ਸਤਹੁ ਛਾਵਾਣੁ ॥ (੯੬੮-੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

In Guru Nanak's form He (Almighty) green the field eaten by cattles and He holds the shadow of a tree to remain in one place although the earth repositions; He spreads wide a sky of Almighty's Praises canopy.

ਨਿਤ ਰਸੋਈ ਤੇਰੀਐ ; ਘਿਉ ਮੈਦਾ ਖਾਣੁ ॥ (੯੬੮-੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Your kitchen always serves Kerah Persad (the food of grace) made from Ghee (Love), Flour (Knowledge) and Sugar (Meditation).

ਚਾਰੇ ਕੁੰਡਾਂ ਸੁਝੀਓਸੁ ;
ਮਨ ਮਹਿ ਸਬਦੁ ਪਰਵਾਣੁ ॥ (੯੬੮-੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Whoever instills your sermons with faith within the mind sees Almighty in all the four direction means that one sees Almighty everywhere.

ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਓ ;
ਕਰਿ ਨਦਰਿ ਨੀਸਾਣੁ ॥ (੯੬੮-੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Whoever You bless with Your Glance of Grace, his/her cycle of reincarnation is eliminated immediately.

ਅਉਤਰਿਆ ਅਉਤਾਰੁ ਲੈ ; ਸੋ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥ (੯੬੮-੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are the physical form of the all-knowing Primal Almighty.

ਝਖੜਿ ਵਾਉ ਨ ਡੋਲਈ ; ਪਰਬਤੁ ਮੇਰਾਣੁ ॥ (੯੬੮-੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are not pushed or shaken by the storm of greed and the wind of desires; you are unshaken like the Sumer Mountain.

ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ; ਜਾਣੀ ਹੂ ਜਾਣੁ ॥ (੯੬੮-੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You know the inner state of the mind; You are the Knower of knowers.

ਕਿਆ ਸਾਲਾਹੀ ਸਚੇ ਪਾਤਿਸਾਹ ;
ਜਾਂ ਤੂ ਸੁਘੜੁ ਸੁਜਾਣੁ ॥ (੯੬੮-੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

How can I praise You, O True Supreme King, when You are so wise and all-knowing? Means that Almighty is never pleased with mere praise comprising of the most fine words with true love.

ਦਾਨੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ; ਸੋ ਸਤੇ ਦਾਣੁ ॥ (੯੬੮-੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

That blessing which pleases You, the True Guru - please bless Satta with those gifts.

ਨਾਨਕ , ਹੰਦਾ ਛਤ੍ਰ ਸਿਰਿ ; ਉਮਤਿ ਹੈਰਾਣੁ ॥ (੯੬੮-੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Seeing Guru Nanak's canopy waving over Your head, everyone was astonished.

ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ; ਸੋਈ ਦੀਬਾਣੁ ॥ (੯੬੮-੮, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The same mark on the forehead, the same throne, and the same Baba Budha Ji along with other Sikh in Your Court.

ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ; (ਪਿਊ ਬੋਲੋ)
ਪੋਤ੍ਰਾ ਪਰਵਾਣੁ ॥੬॥ (੯੬੮-੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Just like the father (Guru Angad Dev Ji) and grandfather (Guru Nanak Dev Ji), the son (Guru Amar Das Ji) is approved. ||6||

ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ;
ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ ॥ (੯੬੮-੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Blessed, blessed is Guru Ram Das; He (Almighty) who created You, has also exalted You with Guruship throne.

ਪੂਰੀ ਹੋਈ ਕਰਾਮਾਤਿ ;
ਆਪਿ ਸਿਰਜਣਹਾਰੈ ਧਾਰਿਆ ॥ (੯੬੮-੯, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The complete powers are contained within You; the Creator Almighty Himself manifested in as You.

ਸਿਖੀ ਅਤੈ ਸੰਗਤੀ ;
ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਨਮਸਕਾਰਿਆ ॥ (੯੬੮-੧੦, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The Sikhs and all the Congregation recognize You as the Supreme Almighty, and prostrated before You.

ਅਟਲੁ ਅਥਾਹੁ ਅਤੋਲੁ ਤੂ ;
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਿਆ ॥ (੯੬੮-੧੦, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are unchanging, unfathomable and immeasurable; You have no end or limitation.

ਜਿਨ੍ਹੀ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ;
ਸੇ ਤੁਧੁ ਪਾਰਿ ਉਤਾਰਿਆ ॥ (੯੬੮-੧੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Those who serve (remember) You with love - You carry them across.

ਲਬੁ ਲੋਭੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮੋਹੁ ;

ਮਾਰਿ ਕਢੇ ਤੁਧੁ ਸਪਰਵਾਰਿਆ ॥(ਸ–ਪਰਵਾਰਿਆ ਬੋਲੋ)(੯੬੮-੧੧, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Greed of consumption (Lab), greed of accumulating (Lob), envy, sexual desire, anger and worldly attachment which You have beaten them and driven them out.

ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਹੈ ;
ਸਚੁ ਤੇਰਾ ਪੈਸਕਾਰਿਆ ॥ (੯੬੮-੧੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Blessed is Your place (Sat Sanggat- True Congregation), and True is Your magnificent glory of meditation.

ਨਾਨਕੁ ਤੂ , ਲਹਣਾ ਤੂਹੈ ;
ਗੁਰੁ ਅਮਰੁ , ਤੂ ਵੀਚਾਰਿਆ ॥ (੯੬੮-੧੨, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

You are Guru Nanak Dev Ji, You are Guru Angad Dev Ji, and You are Guru Amar Das Ji; so do I recognize You.

ਗੁਰੁ ਡਿਠਾ ; ਤਾਂ ਮਨੁ ਸਾਧਾਰਿਆ ॥੭॥ (੯੬੮-੧੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Dear Guru Ram Das Ji, whoever saw you their mind was comforted and consoled. ||7||

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ; ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥ (੯੬੮-੧੩, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

1st Meaning: The four ages had their respective prophets Hans, Sri Ram Chander, Sri Krishen and Kalki; the fifth, Almighty Himself manifested.
2nd Meaning: The four ages had their respective scriptures Rig, Yujar, Sham and Atherban; the fifth, Almighty's shabad form Guru Granth Sahib Ji manifested.
3rd Meaning: The four ages had their respective Names to meditate upon like Vasdev, Har, Gobind and Ram; the fifth Waheguru manisfested which unites one with Almighty directly.
4th Meaning: In the four aged (Sat, Threta, Duapur and Kal Yug) world, Almighty manifested as Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji and now He assumed the fifth form, Guru Arjan Dev Ji.

ਆਪੀਨ੍ਹੈ ਆਪੁ ਸਾਜਿਓਨੁ ; (ਆਪੀ–ਨ੍ਹੈ ਬੋਲੋ)
ਆਪੇ ਹੀ ਥੰਮ੍ਹਿ ਖਲੋਆ ॥ (੯੬੮-੧੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He created Himself, and He Himself is the supporting pillar.

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ;
ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ ॥ (੯੬੮-੧੪, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

He Himself is the paper, He Himself is the pen, and He Himself is the writer.

ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ;
ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ ॥ (੯੬੮-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

The entire universe is subjected to arrival (birth) and departure (death), He alone remains ever new fresh and new.

ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ;
ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ ॥ (੯੬੮-੧੫, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Guru Arjun Dev Ji sits on the throne; the royal canopy waves over the True Guru.

ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ;
ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ ॥ (੯੬੮-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

From east to west, He illuminates all the four directions with His Glory.

ਜਿਨ੍ਹੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ;
ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ ॥ (੯੬੮-੧੬, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Those self-willed manmukhs who did not serve (remember) You shall be subjected to the travel in the reincarnation cycle.

ਦੂਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ;
ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ ॥ (੯੬੮-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

Dear Guru Arjan Dev Ji, your miracles (glory) increase two-fold, even four-fold means increase countlessly; you remain united with your formless form.

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ;
ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ ॥੮॥੧॥ (੯੬੮-੧੭, ਰਾਮਕਲੀ, ਬਲਵੰਡਿ ਤੇ ਸਤਾ)

In the four aged (Sat, Threta, Duapur and Kal Yug) world, Almighty manifested as Guru Nanak Dev Ji, Guru Angad Dev Ji, Guru Amar Das Ji, Guru Ram Das Ji and now He assumed the fifth form, Guru Arjan Dev Ji.||8||1||

17. JAITSRI DHI VAAR

ਜੈਤਸਰੀ , ਮਹਲਾ ੫ ; ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ (੭੦੫-੧੮)

Jaitsree, Fifth Mehl, Vaar with Saloks:

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੭੦੫-੧੮)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

Prologue: Sri Arjun Dev Ji sahib utters Var where each topic title is written as Seloks and the meanings of which is written as Pauri respectively.

ਸਲੋਕ ॥ (੭੦੫-੧੯)

Shalok:

ਆਦਿ ਪੂਰਨ , ਮਧਿ ਪੂਰਨ ; ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥ (੭੦੫-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

The magnificent Almighty has been in his complete form and omnipresent (all-prevading) in the past (before the creation of the universe), in present time (while the creation is still in existence) and remains in the future (beyond the doom of this universe).

ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ;
ਨਾਨਕ , ਅਘ ਨਾਸਨ ਜਗਦੀਸੁਰਹ ॥੧॥ (੭੦੫-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that such master of the universe (Almighty) and the destroyer of all sins are remembered as omnipresent (all-prevading) by the saints.

ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ; ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ ਸਾਚੁ ॥ (੭੦੬-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Therefore dear brother such form of Almighty are ought to be seen, praises to be listened and preach the praises of such true form of Almighty to others as well, thereafter implant the visual form and praises of Almighty within the (our) mind. Guruji explains the method of achieving realisation of Almighty by which one is able to experience the magnificent Almighy.

ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮੈ ; ਨਾਨਕ , ਹਰਿ ਰੰਗਿ ਰਾਚੁ ॥੨॥ (੭੦੬-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Almighty, who is merged in his complete form within the creation, Sri Guruji says dear brother immerse yourself completely in his love.

ਪਉੜੀ ॥ (੭੦੬-੨)

Pauree:

ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ; ਸਭ ਅੰਤਰਿ ਸੋਈ ॥ (੭੦੬-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother sing the praises of Almighty who is the life of universe (Har) and the one who is beyond the influence of maya (Niranjan- Nir [without], Anjan [black spot of maya]) because He is the only one who is merged form within the complete creation.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭੁ ; ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥ (੭੦੬-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Almighty is proficient in all causes and actions therefore whatever He does alone takes place.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ; ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥ (੭੦੬-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

In a quick moment He establishes and disestablishes therefore there is no one else is proficient as he is himself.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਦੀਪ ; ਰਵਿਆ ਸਭ ਲੋਈ ॥ (੭੦੬-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Almighty pervades perfectly (complete) in all the parts of the world(Navkhand), the whole universe, the under worlds, the continent (Sepat Deep) and everywhere in all worlds.

ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ , ਸੋ ਬੁਝਸੀ ; ਨਿਰਮਲ ਜਨੁ ਸੋਈ ॥੧॥ (੭੦੬-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

However, only those will be able to comprehend his form whomever he explains through a Guru and whoever has understood, is truly a saint (jan-servent of Almighty) who is spotless (free from the influence of maya)

ਸਲੋਕ ॥ (੭੦੬-੪)

Shalok:

ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ; ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ ॥ (੭੦੬-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother, Almighty places the jeev's (being) soul (sukshem serir) in mother's womb to create the physical form of human being.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੰਤਿ , ਨਾਨਕ ;
ਮਹਾ ਅਗਨਿ , ਨ ਬਿਨਾਸਨੰ ॥੧॥ (੭੦੬-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that at that time in mother's womb the jeev (being) recited Almighty's name with every breath therefore the great fire of mother's womb did not manage to destroy (burn to ashes) the growing jeev during pregnancy.

ਮੁਖ ਤਲੈ ਪੈਰ ਉਪਰੇ ; ਵਸੰਦੋ ਕੁਹਥੜੈ ਥਾਇ ॥ (ਕੁਹੱਥੜੈ ਬੋਲੋ) (੭੦੬-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

In mother's womb the jeev (being) is situate in filthy (dirty) condition and is positioned with head downwards and feet upwards.

ਨਾਨਕ , ਸੋ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ ;
ਉਧਰਹਿ ਜਿਸ ਦੈ ਨਾਇ ॥੨॥ (੭੦੬-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says, dear brother why did you ignore such master (by not remembering his name) by name of whom you were saved in mother's womb to be born in this world and also the name which will bestow salvation in this life time.

ਪਉੜੀ ॥ (੭੦੬-੬)

Pauree:

ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ; ਅਗਨਿ ਉਦਰ ਮਝਾਰਿ ॥ (੭੦੬-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Initially, Almighty give you mother's ovum, father's sperm and placed you in the womb's fire.

ਉਰਧ ਮੁਖੁ ਕੁਚੀਲ ਬਿਕਲੁ ; ਨਰਕਿ ਘੋਰਿ ਗੁਬਾਰਿ ॥ (੭੦੬-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

In mother's womb you were situated in filthy, dark and terrible hell conditions, in a head downward position.

ਹਰਿ ਸਿਮਰਤ ਤੂ ਨਾ ਜਲਹਿ ; ਮਨਿ ਤਨਿ ਉਰ ਧਾਰਿ ॥ (੭੦੬-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

There in mother's womb you were remembering Almighty's name therefore you were not burned by the fire (Jathra Agni), even now you must embrace (clasp) Almighty's name in your mind, body and heart.

ਬਿਖਮ ਥਾਨਹੁ ਜਿਨਿ ਰਖਿਆ ; ਤਿਸੁ ਤਿਲੁ ਨ ਵਿਸਾਰਿ ॥ (੭੦੬-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother don't even forget for an instant the Almighty's name who has saved you from fire in such terrible (awful) place.

ਪ੍ਰਭ ਬਿਸਰਤ ਸੁਖੁ ਕਦੇ ਨਾਹਿ ; ਜਾਸਹਿ ਜਨਮੁ ਹਾਰਿ ॥੨॥ (੭੦੬-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Reason being that by forgetting the Almighty you shall never obtain happiness and you will waste the precious life meaninglessly. Guruji explained that Almighty's name is the only saviour before birth, during life time and after life therefore one who wishes to have happiness shall never disregard the Almighty's name.

ਸਲੋਕ ॥ (੭੦੬-੯)

Shalok:

ਮਨ ਇਛਾ ਦਾਨ ਕਰਣੰ ; ਸਰਬਤ੍ਰ ਆਸਾ ਪੂਰਨਹ ॥ (੭੦੬-੯, ਜੈਤਸਰੀ, ਮ: ੫)

The Almighty bestows the mind-desired materials (boons) and fulfills all the hopes.

ਖੰਡਣੰ ਕਲਿ ਕਲੇਸਹ ;
ਪ੍ਰਭ ਸਿਮਰਿ , ਨਾਨਕ ਨਹ ਦੂਰਣਹ ॥੧॥ (੭੦੬-੯, ਜੈਤਸਰੀ, ਮ: ੫)

Almighty destroys all imagination and ignorance like distress (kalesh), Sri Guruji says dear brother remember such Almighty who is not far from you i.e Almighty is within you.

Five types of Kalesh (distress, agony)

ਹਭਿ ਰੰਗ ਮਾਣਹਿ ਜਿਸੁ ਸੰਗਿ ; ਤੈ ਸਿਉ ਲਾਈਐ ਨੇਹੁ ॥ (੭੦੬-੧੦, ਜੈਤਸਰੀ, ਮ: ੫)

Dear brother attached your utmost love with Almighty, in the companion of whom you have enjoyed all the bliss before birth and now.

ਸੋ ਸਹੁ ਬਿੰਦ ਨ ਵਿਸਰਉ ;
ਨਾਨਕ , ਜਿਨਿ ਸੁੰਦਰੁ ਰਚਿਆ ਦੇਹੁ ॥੨॥ (੭੦੬-੧੧, ਜੈਤਸਰੀ, ਮ: ੫)

Dear brother attached your utmost love with Almighty, in the companion of whom you have enjoyed all the bliss before birth and now.

ਪਉੜੀ ॥ (੭੦੬-੧੧)

Pauree:

ਜੀਉ ਪ੍ਰਾਨ ਤਨੁ ਧਨੁ ਦੀਆ ; ਦੀਨੇ ਰਸ ਭੋਗ ॥ (੭੦੬-੧੧, ਜੈਤਸਰੀ, ਮ: ੫)

Dear brother the Almighty who has blessed you with moveable power (Chetan), life forces (pran*), mind, body, wealth and all tasteful consumptions.

ਗ੍ਰਿਹ ਮੰਦਰ ਰਥ ਅਸੁ ਦੀਏ ; ਰਚਿ ਭਲੇ ਸੰਜੋਗ ॥ (੭੦੬-੧੨, ਜੈਤਸਰੀ, ਮ: ੫)

Almighty has also given you means of comfort living facilities like house, divine place for true congregations, travelling means like chariot (car), horses (motorcycle) and created good relationships (sanjog).

ਸੁਤ ਬਨਿਤਾ , ਸਾਜਨ ਸੇਵਕ ਦੀਏ ; ਪ੍ਰਭ ਦੇਵਨ ਜੋਗ ॥ (੭੦੬-੧੨, ਜੈਤਸਰੀ, ਮ: ੫)

Almighty, the benefactor has also blessed you with sons, wife, friends, and servants.

ਹਰਿ ਸਿਮਰਤ ਤਨੁ ਮਨੁ ਹਰਿਆ ; ਲਹਿ ਜਾਹਿ ਵਿਜੋਗ ॥ (੭੦੬-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Therefore by remembering Almighty your mind and body are revived with more faith and confidence which removes separation completely.

ਸਾਧਸੰਗਿ ਹਰਿ ਗੁਣ ਰਮਹੁ ; ਬਿਨਸੇ ਸਭਿ ਰੋਗ ॥੩॥ (੭੦੬-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Utter the praises of Almighty in the company of the ones who are victorious over their mind (sadh) by which all the illness will vanish.

ਸਲੋਕ ॥ (੭੦੬-੧੪)

Shalok:

ਕੁਟੰਬ ਜਤਨ ਕਰਣੰ ; ਮਾਇਆ ਅਨੇਕ ਉਦਮਹ ॥ (੭੦੬-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Those jeevs (being) who initiate various efforts to earn wealth to sustain their family.

ਹਰਿ ਭਗਤਿ ਭਾਵ ਹੀਣੰ ;
ਨਾਨਕ , ਪ੍ਰਭ ਬਿਸਰਤ , ਤੇ ਪ੍ਰੇਤਤਹ ॥੧॥ **(ਪ੍ਰੇਤ-ਤਹ ਬੋਲੋ)** (੭੦੬-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that without the'Prema Bhagti' (meditation with love) and due to forgetting Almighty such person is like a ghost who will be reincarnated as ghost.

ਤੁਟੜੀਆ ਸਾ ਪ੍ਰੀਤਿ ; ਜੋ ਲਾਈ ਬਿਅੰਨ ਸਿਉ ॥ (੭੦੬-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Such love is broken which attaches the jeev (being) to other then Almighty like materials, desires (lust, anger, greed), ego, pride, worldly thoughts, etc.

ਨਾਨਕ , ਸਚੀ ਰੀਤਿ ; ਸਾਂਈ ਸੇਤੀ ਰਤਿਆ ॥੨॥ (੭੦੬-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Guruji says that such is the true practice, which is to stay immersed in Almighty.

ਪਉੜੀ ॥ (੭੦੬-੧੬)

Pauree:

ਜਿਸੁ ਬਿਸਰਤ ਤਨੁ ਭਸਮ ਹੋਇ ; ਕਹਤੇ ਸਭਿ ਪ੍ਰੇਤੁ ॥ (੭੦੬-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Upon the separation of the real-self which is the form of Almighty, this physical body becomes dust and all family members call him ghost i.e upon death everyone fears from the dead body and the appearance of dead person's soul (sukshem serir) and death is simply when the real-self (Atma) departs from the physical body.(Atma is Almighty himself)

ਖਿਨੁ ਗ੍ਰਿਹ ਮਹਿ ਬਸਨ ਨ ਦੇਵਹੀ ; ਜਿਨ ਸਿਉ ਸੋਈ ਹੇਤੁ ॥ (੭੦੬-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

The family members whom the person has loved so much all his life cannot allow the dead body to stay back even for an extra moment.

ਕਰਿ ਅਨਰਥ ਦਰਬੁ ਸੰਚਿਆ ; ਸੋ ਕਾਰਜਿ ਕੇਤੁ ॥ (੭੦੬-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) has practised all sought of prohibited acts in earning the wealth and saving for the family (without using it for good cause) becomes useless upon his death. A person normally invest all his breath in earning more and more wealth without making donation to help the needy ones, at the end he becomes answerable for his deeds performed for the wealth that is not of any help in the next world. If one could have earned wealth honestly and ten percent of which is donated then it would definitely be of help in the next world.

ਜੈਸਾ ਬੀਜੈ , ਸੋ ਲੁਣੈ ; ਕਰਮ ਇਹੁ ਖੇਤੁ ॥ (੭੦੬-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

This body is the field for the seeds of deeds (karama) to be planted, therefore one will only harvest the planted seeds i.e one who obtains this human body is encountable for the deeds performed during its life time.

ਅਕਿਰਤਘਣਾ ਹਰਿ ਵਿਸਰਿਆ ; **(ਅਕਿਰਤ-ਘਣਾ ਬੋਲੋ)**
ਜੋਨੀ ਭਰਮੇਤੁ ॥੪॥ (੭੦੬-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

The ones who forget the favours of Almighty are the ungrateful ones who will then be reincarnated in various forms.

ਸਲੋਕ ॥ (੭੦੬-੧੮)

Shalok:

ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ;
ਅਨਿਕ ਸੋਧਨ ਪਵਿਤ੍ਰਤਹ ॥ **(ਪਵਿਤ੍ਰ-ਤਹ ਬੋਲੋ)** (੭੦੬-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

The one has accomplished millions of merits of charities and pilgrimage (ablutions) and various purifications and piousness;

ਉਚਰੰਤਿ ਨਾਨਕ , ਹਰਿ ਹਰਿ ਰਸਨਾ ;
ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ ॥੧॥ (੭੦੬-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that the person who has uttered the Almighty's name with his tongue all his sins are vanished.

ਈਧਣੁ ਕੀਤੋਮੁ , ਘਣਾ ; ਭੋਰੀ ਦਿਤੀਮੁ , ਭਾਹਿ ॥ (੭੦੬-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Guruji explains with an example: Just like a pile of timber can be burned to ashes with just a tiny fire.

ਮਨਿ ਵਸੰਦੜੋ ਸਚੁ ਸਹੁ , ਨਾਨਕ ;
ਹਭੇ ਡੁਖੜੇ ਉਲਾਹਿ ॥੨॥ (੭੦੭-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says, in the same manner when Almighty's name dwell in ones mind the total pains and sins are washed away instantly.

ਪਉੜੀ ॥ (੭੦੭-੧)

Pauree:

ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ ; ਸਿਮਰਤ ਹਰਿ ਨਾਉ ॥ (੭੦੭-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother, hundreds of millions of sins can be completely vanished with the rememberance of Almighty's name.

ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਈਅਹਿ ; ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥ (੭੦੭-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Our mind's desires can be achieved by singing the praises of Almighty.

ਜਨਮ ਮਰਣ ਭੈ ਕਟੀਅਹਿ ; ਨਿਹਚਲ ਸਚੁ ਥਾਉ ॥ (੭੦੭-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Then even the fear of birth and death is vanished whereby an eternal and true dwelling is obtained.

ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ; ਹਰਿ ਚਰਣ ਸਮਾਉ ॥ (੭੦੭-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Then if the writ of previous births is predetermined then one shall be absorbed in Almighty's feet.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ; ਨਾਨਕ ਬਲਿ ਜਾਉ ॥੫॥ (੭੦੭-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty please shower your blessings upon me and save me. Sri Guruji says that the ones who make such request, I shall sacrifice myself upon them.

ਸਲੋਕ ॥ (੭੦੭-੪)

Shalok:

ਗ੍ਰਿਹ ਰਚਨਾ ਅਪਾਰੰ ; ਮਨਿ ਬਿਲਾਸ ਸੁਆਦੰ ਰਸਹ ॥ (੭੦੭-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Those human beings (jeev) that are attached with the limitless creation of Almighty, which they assume to be their personnel belonging, are immersed in the taste of accomplishment of mind's desires.

ਕਦਾਂਚ , ਨਹ ਸਿਮਰੰਤਿ ਨਾਨਕ ;
ਤੇ ਜੰਤ ਬਿਸਟਾ ਕ੍ਰਿਮਹ ॥੧॥ (੭੦੭-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that such jeev who never even remember Almighty for an instant, those beings are the worms of excrement (waste material from the body).

ਮੁਚੁ ਅਡੰਬਰੁ ਹਭੁ ਕਿਹੁ ;
ਮੰਝਿ ਮੁਹਬਤਿ ਨੇਹ ॥ (ਮੁਹੱਬਤਿ ਬੋਲੋ) (੭੦੭-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) for the sake of this physical body and with intention to obtain worldy materials practices hyprocrisy without love in the heart for Almighty.

Second meaning:- The ones who has everything (all worldly materials, good health, good relatives, obedient children, etc.) given by Almighty but do not have love for Almighty in the heart.

ਸੋ ਸਾਂਈ ਜੈਂ ਵਿਸਰੈ ; ਨਾਨਕ , ਸੋ ਤਨੁ ਖੇਹ ॥੨॥ (੭੦੭-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

If such master (Almighty) is forgotten who has given all materials, Sri Guruji say that such person's body is equivalent to dust i.e such body is totally useless.

ਪਉੜੀ ॥ (੭੦੭-੬)

Pauree:

ਸੁੰਦਰ ਸੇਜ , ਅਨੇਕ ਸੁਖ ; ਰਸ ਭੋਗਣ ਪੂਰੇ ॥ (੭੦੭-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

With the blessing of Almighty this jeev (being) owns house of gold, studded with pearls and rubies and plastered with fragrant sandal dust,

ਗ੍ਰਿਹ ਸੋਇਨ , ਚੰਦਨ ਸੁਗੰਧ ; ਲਾਇ ਮੋਤੀ ਹੀਰੇ ॥ (੭੦੭-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

also enjoys beauteous divan with pleasures of consuming all desired tastes.

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ; ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ ॥ (੭੦੭-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

In additional this jeev (being) enjoy his heart-desired pleasures without having any anxiety.

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ; ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥ (੭੦੭-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

In the possession of all the happiness, Almighty is never remembered, such a jeev will be reincarnated as ordure worm or even now they are like ordure worms.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ;
ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥੬॥ (੭੦੭-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) can never have peace without Almighty's name and therefore how can ever the mind obtain calmness (patience).

ਸਲੋਕ ॥ (੭੦੭-੮)

Shalok:

ਚਰਨ ਕਮਲ ਬਿਰਹੰ ; ਖੋਜੰਤ ਬੈਰਾਗੀ ਦਹ ਦਿਸਹ ॥ (੭੦੭-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Those who are the lovers of the Almighty's lotus feet dis-engages from all world materials (asceticism) and searches Almighty in ten directions (North, South, East, West, North-East, North-West, South-East, South-West, Upwards and Downwards) .

ਤਿਆਗੰਤ ਕਪਟ ਰੂਪ ਮਾਇਆ ;
ਨਾਨਕ ਆਨੰਦ ਰੂਪ , ਸਾਧ ਸੰਗਮਹ ॥੧॥ (੭੦੭-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

They then abandon the untrustworthy maya (mammon), Sri Guruji says, by joining the company of saints they become the form of bliss i.e they unite with Almighty.

ਮਨਿ ਸਾਂਈ ਮੁਖਿ ਉਚਰਾ ; ਵਤਾ , ਹਭੇ ਲੋਅ ॥ (੭੦੭-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Those who have Almighty's name in their mind and with the mouth utter Almighty's name, although they live among others performing all worldly duties.

ਨਾਨਕ , ਹਭਿ ਅਡੰਬਰ ਕੂੜਿਆ ;
ਸੁਣਿ ਜੀਵਾ ਸਚੀ ਸੋਇ ॥੨॥ (੭੦੭-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says, those who have realise that all the worldly materials are false and although they live by consuming and using all worldly materials Guruji expresses their greatness by saying 'I live by listening to their true praises'.

ਪਉੜੀ ॥ (੭੦੭-੧੦)

Pauree:

ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ; ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥ (੭੦੭-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

One who abides in a broken hut and with all his clothes torn.

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ; ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ ॥ (੭੦੭-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Moreover has no respectful caste, no established dignity (honour), no respect and wanders in wilderness.

ਮਿਤ੍ਰ ਨ ਇਠ , ਧਨ , ਰੂਪ ਹੀਣ ; ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥ (੭੦੭-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

He has neither has a beloved friend nor wealth, beauty, relation and benefactor,

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ; ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥ (੭੦੭-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

however whose mind is engrossed in Almighty's name is truly the King of the whole world i.e he is the form of Almighty.

ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ; ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥੭॥ (੭੦੭-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

With the dust of such saint's feet, other jeevs (beings) obtains salvation but the dust of such saint can only be obtained when Almighty is pleased.

ਸਲੋਕ ॥ (੭੦੭-੧੨)

Shalok:

ਅਨਿਕ ਲੀਲਾ ਰਾਜ ਰਸ ਰੂਪੰ ; ਛਤ੍ਰ ਚਮਰ ਤਖਤ ਆਸਨੰ ॥ (੭੦੭-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

While this jeev (being) enjoys the kingly comforts with various types of enjoyments, dominions, pleasures, beauty, property and a waving whisk (chor) over its head and a throne to sit upon.

ਰਚੰਤਿ , ਮੂੜ ਅਗਿਆਨ ਅੰਧਹ ;
ਨਾਨਕ , ਸੁਪਨ ਮਨੋਰਥ ਮਾਇਆ ॥੧॥ (੭੦੭-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Such ignorant jeev (being) is being blinded in the richness of worldly belongings, Sri Guruji says this ignorant jeev (being) doesn't know that the complete worldly materials is just like a dream and all the kingly luxuries are false forms.

ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ ; ਮਿਠਾ ਲਗੜਾ ਮੋਹੁ ॥ (੭੦੭-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) in conscious state live in a dream world while enjoying all pleasures of his desires and his family attachments seen sweet (hope for happiness) to him.

ਨਾਨਕ , ਨਾਮ ਵਿਹੂਣੀਆ ; ਸੁੰਦਰਿ ਮਾਇਆ ਧ੍ਰੋਹੁ ॥੨॥ (੭੦੭-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says without the Almighty's name, the beautiful maya (mammon) is the swindler i.e the maya will vanish for sure.

ਪਉੜੀ ॥ (੭੦੭-੧੫)

Pauree:

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ; ਮੂਰਖਿ ਲਾਇਆ ॥ (੭੦੭-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

This unwise jeev (being) attaches his interest (fills his memory with maya) with the false materials(maya) while enjoying all the pleasures of Kingly luxuries in a conscious state.

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ; ਜਾਗਤ ਭਖਲਾਇਆ ॥ (੭੦੭-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) is always heated with greed and jealousy i.e that when this jeev is awake (after death) all the kingly luxuries vanishes away and this jeev will be heated in the hell, where then he regrets.

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ; ਧੰਧੈ ਧਾਇਆ ॥ (੭੦੭-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Ones lifetime (age) passes away in running after worldly affairs. Unfortunately in the attraction of maya his affairs are not accomplished.

ਪੂਰਨ ਭਏ ਨ ਕਾਮ ; ਮੋਹਿਆ ਮਾਇਆ ॥ (੭੦੭-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

i.e worldly affairs can never be completed because a person's desires are always ahead of his achievements, because maya is so fascinating that it creates a new desire after one is achieved.

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ; ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥੮॥ (੭੦੭-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Guruji states the limitation of this jeev (being) by saying Almighty has made this jeev to forget his true form (Atma) therefore what can this jeev do.

ਸਲੋਕ ॥ (੭੦੭-੧੭)

Shalok:

ਬਸੰਤਿ ਸ੍ਵਰਗ ਲੋਕਹ ; (ਸੁ-ਅਰਗ ਬੋਲੋ)
ਜਿਤਤੇ ਪ੍ਰਿਥਵੀ , ਨਵ ਖੰਡਣਹ ॥ (੭੦੭-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Although one may live in the heaven and conquer the nine parts of the world.

ਬਿਸਰੰਤ ਹਰਿ ਗੋਪਾਲਹ ;
ਨਾਨਕ , ਤੇ ਪ੍ਰਾਣੀ ਉਦਿਆਨ ਭਰਮਣਹ ॥੧॥ (੭੦੭-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that if one forgets the Sustainer of Universe (Gopal-Almighty) from the mind then such person is actually wandering in this illusionary wild world i.e such person is reincarnated again and again.

ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ; ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ ॥ (੭੦੭-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) watches tens of millions (1kror=10 million) amazing plays i.e the person is wealthy and never remembers Almighty's name.

ਨਾਨਕ , ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ; ਉਜੜੁ ਸੋਈ ਥਾਉ ॥੨॥ (੭੦੭-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that such person is equivalent to a leper i.e he goes through pain which are similar to millions of hells and wherever such person resides, the area becomes wasted.

ਪਉੜੀ ॥ (੭੦੭-੧੯)

Pauree:

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ; ਨਗਰ ਕਰਿ ਮਾਨਿਆ ॥ (੭੦੭-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

The greatly fearful wilderness world is assumed to be a city by the jeevs (beings) where because of maya it is perceived to be busy.

ਝੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ; ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥ (੭੦੭-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Thus by looking at the false materials (maya) it is believed to be true.

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ; ਫਿਰਹਿ ਦੇਵਾਨਿਆ ॥ (੭੦੮-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

The jeev roams about madly in lust, anger, ego and other desires.

ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ; ਤਾ ਪਛੁਤਾਨਿਆ ॥ (੭੦੮-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

When the head is striked by the stick of death angel only then he regrets.

ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ; ਫਿਰੈ ਸੈਤਾਨਿਆ ॥੯॥ (੭੦੮-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Without meeting the perfect true Guru, one moves in the influence of lust like a Satan.

ਸਲੋਕ ॥ (੭੦੮-੨)

Shalok:

ਰਾਜ ਕਪਟੰ , ਰੂਪ ਕਪਟੰ ; ਧਨ ਕਪਟੰ , ਕੁਲ ਗਰਬਤਹ ॥ (੭੦੮-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother, power is a form of deceit (trickery), beauty is a form of deceit, the ego of wealth and lineage (ancestry) is completely a form of deceit i.e all are forms of destruction.

ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ ;
ਨਾਨਕ , ਬਿਨੁ ਹਰਿ , ਸੰਗਿ ਨ ਚਾਲਤੇ ॥੧॥ (੭੦੮-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

This jeev (being) creates accusation on others and deceitfully accumulate poisonous wealth, Sri Guruji says without Almighty’s name nothing else goes along with this jeev (being).

ਪੇਖੰਦੜੋ ਕੀ ਭੁਲੁ ; ਤੁੰਮਾ ਦਿਸਮੁ ਸੋਹਣਾ ॥ (੭੦੮-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Jeev (being) why have you forgotten Almighty while looking at the worldly materials just like while holding a colocynth (Tuma- Citrullas Colocynthis) which appears to be beautiful.

ਅਢੁ ਨ ਲਹੰਦੜੋ ਮੁਲੁ ;
ਨਾਨਕ , ਸਾਥਿ ਨ ਜੁਲਈ ਮਾਇਆ ॥੨॥ (੭੦੮-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

However, once it is tasted the value does not even stays for a shell (the least value in previous currency) means that it is not worth at all therefore the mammon (maya) is form of joy and pain moreover it never goes along with this jeev after death.

ਪਉੜੀ ॥ (੭੦੮-੪)

Pauree:

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ; ਸੋ ਕਿਉ ਸੰਜੀਐ ॥ (੭੦੮-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother mammon (maya) never go along with us to the next world. Then why should we accumulate such maya?

ਤਿਸ ਕਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ; ਜਿਸ ਤੇ ਵੰਜੀਐ ॥ (੭੦੮-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Therefore what should we endeavour (effort) to attain when we will definitely be separated (left behind).

ਹਰਿ ਬਿਸਰਿਐ , ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ ; ਨਾ ਮਨੁ ਰੰਜੀਐ ॥ (੭੦੮-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

How can one be contented and mind be delighted by separating from Almighty.

ਪ੍ਰਭੂ ਛੋਡਿ ਅਨ ਲਾਗੈ ; ਨਰਕਿ ਸਮੰਜੀਐ ॥ (੭੦੮-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

The ones who disregard almighty and attaches to others (worldly materials) will attain hell therefore utter the following request humbly;

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ; ਨਾਨਕ , ਭਉ ਭੰਜੀਐ ॥੧੦॥ (੭੦੮-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that ohh Waheguru, the giver of blessings, please be merciful upon me and vanish my fear.

ਸਲੋਕ ॥ (੭੦੮-੭)

Shalok:

ਨਚ ਰਾਜ ਸੁਖ ਮਿਸਟੰ , ਨਚ ਭੋਗ ਰਸ ਮਿਸਟੰ ;
ਨਚ ਮਿਸਟੰ , ਸੁਖ ਮਾਇਆ ॥ (੭੦੮-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother the pleasure of a kingdom is not sweet, nor sweet is the ravishment (consumption) of the enjoyment of desires fulfilments and nor sweet is the happiness of mammon (maya).

ਮਿਸਟੰ ਸਾਧ ਸੰਗਿ ਹਰਿ ;
ਨਾਨਕ ਦਾਸ , ਮਿਸਟੰ ਪ੍ਰਭ ਦਰਸਨੰ ॥੧॥ (੭੦੮-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that sweet is in the congregation of the saints i.e that the Almighty's sight is sweet.

ਲਗੜਾ ਸੋ ਨੇਹੁ ; ਮੰਨ ਮਝਾਹੂ ਰਤਿਆ ॥ (ਰੱਤਿਆ ਬੋਲੋ) (੭੦੮-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Such saints love with Almighty is built with recitation of Guru's hymns (Gurbani) and the mind stays immersed in Almighty.

ਵਿਧੜੋ ਸਚ ਥੋਕਿ ; ਨਾਨਕ ਮਿਠੜਾ ਸੋ ਧਣੀ ॥੨॥ (੭੦੮-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Such devotee (Bhagat) stay united with the true one (Almighty) to who Almighty is sweet.

ਪਉੜੀ ॥ (੭੦੮-੯)

Pauree:

ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ ; ਭਗਤਨ ਕਉ ਮੀਠਾ ॥ (੭੦੮-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Without Almighty, nothing appears to be sweet or lovely to His devotees (Bhagat)

ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ ; ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ ॥ (੭੦੮-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

and all other taste become tasteless, which has been proven to be correct by experience.

ਅਗਿਆਨੁ ਭਰਮੁ ਦੁਖੁ ਕਟਿਆ ; ਗੁਰ ਭਏ ਬਸੀਠਾ ॥ (੭੦੮-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

The total pains of ignorance and illusions are dispersed because Guru himself has represented as their advocate and solicitor (basitha).

ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ; ਜਿਉ ਰੰਗੁ ਮਜੀਠਾ ॥ (੭੦੮-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

In the Almighty Guru's lotus feet their mind have united just like the permenant (majith) colour which stays forever i.e that they have attained the real-self (Atma) bliss.

ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਮਨੁ ਪ੍ਰਭੂ ; ਬਿਨਸੇ ਸਭਿ ਝੂਠਾ ॥੧੧॥ (੭੦੮-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

They have realised their life forces (Pran), mind, body, etc. all materials to be false other then Almighty.

ਸਲੋਕ ॥ (੭੦੮-੧੧)

Shalok:

ਤਿਅਕਤ ਜਲੰ , ਨਹ ਜੀਵ ਮੀਨੰ ; (ਤਿ-ਅਕਤ ਬੋਲੋ)
ਨਹ ਤਿਆਗਿ ਚਾਤ੍ਰਿਕ , ਮੇਘ ਮੰਡਲਹ ॥ (੭੦੮-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Just like a fish never lives in separation with water and pied cuckoo (Cuculus melanoleucos) that never forsakes the clouds with hope to obtain the 'swanti' drop (the early drop of water before rainfall).

ਬਾਣ ਬੇਧੰਚ ਕੁਰੰਕ ਨਾਦੰ ; ਅਲਿ ਬੰਧਨ ਕੁਸਮ ਬਾਸਨਹ ॥ (੭੦੮-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Just like a deer is pierced by the arrow while listening of 'kenda hera' tune (hunter created instrument) but never forsakes the tune nor a bumble-bee forsakes the fragrance of flowers even though it is entangled in the flower to its death.

ਚਰਨ ਕਮਲ ਰਚੰਤਿ ਸੰਤਹ ; ਨਾਨਕ ਆਨ ਨ ਰੁਚਤੇ ॥੧॥ (੭੦੮-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

In the same manner saints are remained merged with Almighty's lotus feet, Sri Guruji says they do not have any interest at all in other materials (e.g. power, kingdom, wealth, heaven, etc.)

ਮੁਖੁ ਡੇਖਾਊ ਪਲਕ ; ਛਡਿ , ਆਨ ਨ ਡੇਊ ਚਿਤੁ ॥ (੭੦੮-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

When Almighty exposes his existence (face) to such saints then they never ever abandons Almighty to remember any other thing even for a instant (trice).

ਜੀਵਣ ਸੰਗਮੁ ਤਿਸੁ ਧਣੀ ; ਹਰਿ ਨਾਨਕ ਸੰਤਾਂ ਮਿਤੁ ॥੨॥ (੭੦੮-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

The reason being that such saint has only recognised their lifelyhood by uniting with Almighty, therefore Sri Guruji says that Almighty is the friend of such saints.

ਪਉੜੀ ॥ (੭੦੮-੧੪)

Pauree:

ਜਿਉ ਮਛੁਲੀ ਬਿਨੁ ਪਾਣੀਐ ; ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥ (੭੦੮-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

How can a fish stay alife without water?

ਬੂੰਦ ਵਿਹੂਣਾ ਚਾਤ੍ਰਿਕੋ ; ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥ (੭੦੮-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

i.e that a fish never stays alife without water and how can a pied cuckoo (Cuculus melanoleucos) be contented without 'swanti' drop? i.e this bird never gets satisfied without the early drop of water from the clouds.

ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ; ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥ (੭੦੮-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Just like a deer fascinated by the 'kenda hera' music runs towards the hunter

ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ; ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥ (੭੦੮-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

and as the bumble-bee in greed of flower fragrance stays till the dusk (nightfall) which then entraps itself in the flower.

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ;
ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥੧੨॥ (੭੦੮-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

In the same manner is the love of saints for Almighty and the saints are only satisfied (be delighted) by having the sight of Almighty.

ਸਲੋਕ ॥ (੭੦੮-੧੬)

Shalok:

ਚਿਤਵੰਤਿ ਚਰਨ ਕਮਲੰ ; ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਨਹ ॥ (੭੦੮-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty (Akaal – deathless; Purakh – universal protector) I always meditate upon your lotus feet by heart (mind) and remember you while speaking by every breath.

ਨਹ ਬਿਸਰੰਤਿ ਨਾਮ ਅਚੁਤ ;
ਨਾਨਕ , ਆਸ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥੧॥ (੭੦੮-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty (Acuth – firm, permenant, imperishable) I never ever forget your name, Sri Guruji says you are the greatest master (Permeshver) who fulfils all expectations (hopes, wishes).

ਸੀਤੜਾ ਮੰਨ ਮੰਝਾਹਿ ; ਪਲਕ ਨ ਥੀਵੈ ਬਾਹਰਾ ॥ (੭੦੮-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

I have stitched (sew) my mind in you (Almighty) and never be separated (without remembering) even for a flicker of an eye

ਨਾਨਕ , ਆਸੜੀ ਨਿਬਾਹਿ ; ਸਦਾ ਪੇਖੰਦੋ ਸਚੁ ਧਣੀ ॥੨॥ (੭੦੮-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says 'Dear Rich True Form (Almighty) grant my wish so that I am able to see you all the time (within all the creation at all times)'.

ਪਉੜੀ ॥ (੭੦੮-੧੮)

Pauree:

ਆਸਾਵੰਤੀ ਆਸ ; ਗੁਸਾਈ ਪੂਰੀਐ ॥ (੭੦੮-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Owner of the Universe (Almighty) please fulfil the wish of this jeev (being) liked wife to reunite.

ਮਿਲਿ ਗੋਪਾਲ ਗੋਬਿੰਦ ; ਨ ਕਬਹੂ ਝੂਰੀਐ ॥ (੭੦੮-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Sustainer of Universe (Gopal, Gobind), one never regrets after being unite with you (Almigty).

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ; ਲਹਿ ਜਾਹਿ ਵਿਸੂਰੀਐ ॥ (੭੦੮-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Please bless me with your sight as this is the inspiration of my mind which vanishes all disappointments.

ਹੋਇ ਪਵਿਤ੍ਰ ਸਰੀਰੁ ; ਚਰਨਾ ਧੂਰੀਐ ॥ (੭੦੯-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

My body is purified with the dust of your lotus feet,

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ; ਸਦਾ ਹਜੂਰੀਐ ॥੧੩॥ (੭੦੯-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty (Parbrahm – beyond creation) form of Beloved Guru I shall always stay in your presence means that I shall always remember you as you are the closest to me all the times.

ਸਲੋਕ ॥ (੭੦੯-੧)

Shalok:

ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ; ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ , ਸਬਦ ਅੰਮ੍ਰਿਤਹ ॥ (੭੦੯-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

The ones who recite Almighty's name with their tongue and listens to the hymns uttered by the True Guru which are the form of nectar (Amrit).

ਨਾਨਕ , ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ;
ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ ॥੧॥ (੭੦੯-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that 'I always sacrifice upon those who meditates full heartedly on Almighty (Parbrahm- beyond creation)'.

ਹਭਿ ਕੂੜਾਵੇ ਕੰਮ ; ਇਕਸੁ ਸਾਈ ਬਾਹਰੇ ॥ **(ਸਾਂਈ ਬੋਲੋ)** (੭੦੯-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

The ones who has realised that all other activities are false other then singing the Almighty's praises.

ਨਾਨਕ , ਸੇਈ ਧੰਨੁ ; ਜਿਨਾ ਪਿਰਹੜੀ ਸਚ ਸਿਉ ॥੨॥ (੭੦੯-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that those are great whose love is attached with Almighty (the form of truth).

ਪਉੜੀ ॥ (੭੦੯-੪)

Pauree:

ਸਦ ਬਲਿਹਾਰੀ ਤਿਨਾ ; ਜਿ ਸੁਨਤੇ ਹਰਿ ਕਥਾ ॥ (੭੦੯-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

I am ever willing to sacrifice upon those who listens the talks releted to Almighty

ਪੂਰੇ ਤੇ ਪਰਧਾਨ ; ਨਿਵਾਵਹਿ ਪ੍ਰਭ ਮਥਾ ॥ (੭੦੯-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

and those are perfect and lead personals who bow their forehead to the Almighty.

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਬੇਅੰਤ ; ਸੋਹਹਿ ਸੇ ਹਥਾ ॥ (੭੦੯-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Those hands are ought to be praised who writes countless praises of Almighty

ਚਰਨ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ; ਚਾਲਹਿ ਪ੍ਰਭ ਪਥਾ ॥ (੭੦੯-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

and those feet are the most pure ones [Puneet is equivalent to saying peviter (pure) for 3 times] who walks on the Almighty's pure path.

ਸੰਤਾਂ ਸੰਗਿ ਉਧਾਰੁ ; ਸਗਲਾ ਦੁਖੁ ਲਥਾ ॥੧੪॥ (੭੦੯-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

The ones who have participated in the company of saints, all their pains of birth, death, etc are vanished.

ਸਲੋਕੁ ॥ (੭੦੯-੬)

Shalok:

ਭਾਵੀ ਉਦੋਤ ਕਰਣੰ ; ਹਰਿ ਰਮਣੰ ਸੰਜੋਗ ਪੂਰਨਹ ॥ (੭੦੯-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

When the fate manifest by itself only then this jeev (being) utters the praises of Almighty in the company of saints means that only when the fate awakens this jeev's good fortune only then the jeev is able to sing the praises of all Amighty together with saints.

ਗੋਪਾਲ ਦਰਸ ਭੇਟੰ ; ਸਫਲ ਨਾਨਕ , ਸੋ ਮਹੂਰਤਹ ॥੧॥ (੭੦੯-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that even those moment (2 gheri, 1 gheri = 22.5minutes) are fruitful in the whole life time when one obtains the sight of the Sustainer of Universe (Almighty) means that although life time can be along as many years but it can be fruitful with just having the experience of Almighty being the closest for just a moment within the whole life time, however this can only be obtain through strong faith, dedication and commitment in maintening a decipline of a virtuous life.

ਕੀਮ ਨ ਸਕਾ ਪਾਇ ; ਸੁਖ ਮਿਤੀ ਹੂ ਬਾਹਰੇ ॥ (੭੦੯-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

The moments of such meet up cannot be valued because the value of the happiness obtained is beyond estimation means it is endless because non of worldly materials can be ever compared or valued to such experience.

ਨਾਨਕ , ਸਾ ਵੇਲੜੀ ਪਰਵਾਣੁ ;
ਜਿਤੁ ਮਿਲੰਦੜੋ ਮਾ ਪਿਰੀ ॥੨॥ (੭੦੯-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says only that particular moment of the whole life time is acceptable in Almighty's court when I meet my beloved Almighty husband.

ਪਉੜੀ ॥ (੭੦੯-੮)

Pauree:

ਸਾ ਵੇਲਾ ਕਹੁ ਕਉਣੁ ਹੈ ; ਜਿਤੁ ਪ੍ਰਭ ਕਉ ਪਾਈ ॥ (੭੦੯-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother please let me know, what time is that when I shall attain my master (Almighty)?

ਸੋ ਮੂਰਤੁ ਭਲਾ ਸੰਜੋਗੁ ਹੈ ; ਜਿਤੁ ਮਿਲੈ ਗੁਸਾਈ ॥ (੭੦੯-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

That moment shall be the most auspicious and greatest when I shall attain the companion of the Master of Universe (Gusain – Almighty).

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਕੈ ; ਮਨ ਇਛ ਪੁਜਾਈ ॥ (੭੦੯-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

I shall get my mind's wish to be fulfilled by meditating on Almighty for the whole day (8 Pher = 24 hours) but only with good fortune the true congregation is obtained in which I shall bow to their feet in utmost humbleness.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗੁ ਹੋਇ ;
ਨਿਵਿ ਲਾਗਾ ਪਾਈ ॥ **(ਪਾਈਂ ਬੋਲੋ)** (੭੦੯-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Guruji explains practically that one can meet Almighty by remembering him the whole day but the most difficult task is to attain the mind steadiness in maintening the mind consistency therefore Guruji in the next line explains the remedy that one should spend as much as possible time in true congregation which is also possible by listening, reading, discussing and singing the hymns uttered by Guruji's and history related to Guruji, Bhagats, Sikhs, Prophets and any other great life which was dedicated to Almighty.

ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ; ਨਾਨਕ ਬਲਿ ਜਾਈ ॥੧੫॥ (੭੦੯-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that I sacfice upon them who has thirst in their mind to attain the sight of Almighty.

ਸਲੋਕ ॥ (੭੦੯-੧੦)

Shalok:

ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ; ਸਰਬ ਦੋਖ ਨਿਵਾਰਣਹ ॥ (੭੦੯-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

The Sustainer of Universe (Almighty) is the purifier of sinners and the destroyer of all pains.

ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ ;
ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥੧॥ (੭੦੯-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

The worrior Almighty is able to provide refuge and protect whoever comes for shelter, Sri Guruji says that I am in the state of bliss while reciting Almighty's name continuously.

ਛਡਿਓ ਹਭੁ ਆਪੁ ; ਲਗੜੋ ਚਰਣਾ ਪਾਸਿ ॥ (੭੦੯-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

The one who has abandon ego (self-conceit) completely has in true manner came to the True Guru and cling to his feet.

ਨਠੜੋ ਦੁਖ ਤਾਪੁ ; ਨਾਨਕ ਪ੍ਰਭੁ ਪੇਖੰਦਿਆ ॥੨॥ (੭੦੯-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that all the pains of birth & death and the three illness (Adhi, Biadhi & Uphadhi) have departed while having the first sight of Almighty.

ਪਉੜੀ ॥ (੭੦੯-੧੨)

Pauree:

ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ; ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥ (੭੦੯-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Merciful Almighty, please unite me in your form because I have fall at your door (came to your shelter).

Guruji explains in a prayer that one should leave all other hopes behind and surrender completely to Almighty.

ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ; ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥ (੭੦੯-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Merciful to needy ones, please protect me as I have been wandering in various reincarnations and now I am very exhausted (tired).

ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ; ਹਰਿ ਪਤਿਤ ਉਧਾਰਿਆ ॥ (੭੦੯-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty to be beloved by devotees (Bhagat Vachel) is your true character and you have saved the most sinful ones.

ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ; ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥ (੭੦੯-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

I do not have any other support without you (Almighty), therefore I have this word prayer in utmost humbleness for you to listen.

ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲ ; ਸਾਗਰ ਸੰਸਾਰਿਆ ॥੧੬॥ (੭੦੯-੧੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Merciful, please hold my hand as I am drowning in this materialistic worldly ocean means please protect me.

ਸਲੋਕ ॥ (੭੦੯-੧੫)

Shalok:

ਸੰਤ ਉਧਰਣ ਦਇਆਲੰ ; ਆਸਰੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥ (੭੦੯-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

The saints who are most merciful are the saviour for jeevs (being) and singing the praises of Universal Sustainer (Almighty) is their (saints) support.

ਨਿਰਮਲੰ ਸੰਤ ਸੰਗੇਣ ; ਓਟ ਨਾਨਕ , ਪਰਮੇਸੁਰਹ ॥੧॥ (੭੦੯-੧੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that those who have taken the Almighty's shelter by associating with such saints are supremely pure.

ਚੰਦਨ ਚੰਦੁ , ਨ ਸਰਦ ਰੁਤਿ ; **('ਨ' ਦੇਹਲੀ ਦੀਪਕ ਹੈ)**
ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਂਮ ॥ (੭੦੯-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

The sandal wood, moon and winter during the month of Assu and Ketek is not cold as Almighty's name because the existence of ignorance heat within cannot be removed at all

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ; ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ ॥੨॥ (੭੦੯-੧੬, ਜੈਤਸਰੀ, ਮਃ ੫)

therefore Sri Guruji says that those who recites Almighty's name are completely cold (peace) within.

ਪਉੜੀ ॥ (੭੦੯-੧੭)

Pauree:

ਚਰਨ ਕਮਲ ਕੀ ਓਟ ; ਉਧਰੇ ਸਗਲ ਜਨ ॥ (੭੦੯-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

All those (saints) who adopts the Almighty's lotus feet shelter obtains salvation from all worldly attachments.

ਸੁਣਿ ਪਰਤਾਪੁ ਗੋਵਿੰਦ ; ਨਿਰਭਉ ਭਏ ਮਨ ॥ (੭੦੯-੧੭, ਜੈਤਸਰੀ, ਮਃ ੫)

Upon hearing Almighty's (Govind- the life giver to all sensors) glory their mind becomes fearless from all worldly threat.

ਤੋਟਿ ਨ ਆਵੈ ਮੂਲਿ ; ਸੰਚਿਆ ਨਾਮੁ ਧਨ ॥ (੭੦੯-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Those who have accumulated the wealth of Almighty's name they never faces loss.

ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ; ਪਾਈਐ ਵਡੈ ਪੁਨ ॥ (੭੦੯-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

The company of such saints (pious persons) are only obtainable with great meritorious deeds.

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ; ਹਰਿ ਜਸੁ ਨਿਤ ਸੁਨ ॥੧੭॥ (੭੦੯-੧੮, ਜੈਤਸਰੀ, ਮਃ ੫)

In the company of such saints one should concentrate on Almighty thoroughout the whole day (8 pehar = 24 hours; 1pehar=3hours) and listen to Almighty's praises.

ਸਲੋਕ ॥ (੭੦੯-੧੯)

Shalok:

ਦਇਆ ਕਰਣੰ , ਦੁਖ ਹਰਣੰ ; ਉਚਰਣੰ ਨਾਮ ਕੀਰਤਨਹ ॥ (੭੦੯-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

When Almighty becomes merciful towards this jeev (being) only then jeev utters the praises of the House of Mercy (Almighty - Dya=mercy + Aal=house) which then disperses (dismiss) all kind of sufferings.

ਦਇਆਲ ਪੁਰਖ ਭਗਵਾਨਹ ;
ਨਾਨਕ , ਲਿਪਤ ਨ ਮਾਇਆ ॥੧॥ (੭੦੯-੧੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that whomever the Merciful Almighty showers blessing upon, the person will never be immersed in mammon (maya).

ਭਾਹਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ; ਰਖੰਦੜੋ ਪ੍ਰਭੁ ਆਪਿ ॥ (੭੧੦-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear brother, the burning fire of desires within those who are protected by Amighty himself is extinguished (put off) completely.

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ; ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥ (੭੧੦-੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that recite Almighty's name who has created the universe

ਪਉੜੀ ॥ (੭੧੦-੨)

Pauree:

ਜਾ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ; ਨ ਬਿਆਪੈ ਮਾਇਆ ॥ (੭੧੦-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

When Almighty becomes merciful, then mammon(maya) never influence such person

ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ; ਹਰਿ ਇਕੁ ਧਿਆਇਆ ॥ (੭੧੦-੨, ਜੈਤਸਰੀ, ਮਃ ੫)

and once the Almighty is concentrated upon tens of millions (1 kror = 1 million) sins disappears.

ਨਿਰਮਲ ਭਏ ਸਰੀਰ ; ਜਨ ਧੂਰੀ ਨਾਇਆ ॥ (ਨ੍ਹਾਇਆ ਬੋਲੋ) (੭੧੦-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Those who has taken bath with the dust of saints feet

ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ; ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ ॥ (੭੧੦-੩, ਜੈਤਸਰੀ, ਮਃ ੫)

their and their mind is contented whom had obtain the most complete Almighty.

ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੋਗ ; ਕੁਲ ਸਬਾਇਆ ॥੧੮॥ (੭੧੦-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Such blessed ones not only save themselves but also their whole family (kutamb= the family growned from wife of husband) and lineage.

ਸਲੋਕ ॥ (੭੧੦-੪)

Shalok:

ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ; ਗੁਰ ਪੂਰਨ ਨਾਰਾਇਣਹ ॥ (੭੧੦-੪, ਜੈਤਸਰੀ, ਮਃ ੫)

Guru is the form of Almighty, Guru is the universal sustainer and Guru is the complete form of residence for all (Almighty) means Guru is the permenant dwelling for all.

ਗੁਰ ਦਇਆਲ ਸਮਰਥ ਗੁਰ ;
ਗੁਰ ਨਾਨਕ , ਪਤਿਤ ਉਧਾਰਣਹ ॥੧॥ (੭੧੦-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

Guru is the house of mercy, Guru is the most supreme (samrath- who is able to implement as he wish without any hitch), Sri Guruji says that Guru is the only saviour of sinners.

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ; ਗੁਰਿ ਬੋਹਿਥੈ ਤਾਰਿਅਮੁ ॥ (੭੧੦-੫, ਜੈਤਸਰੀ, ਮਃ ੫)

The world is just like a measureless ocean and Guru is the ship which has transported devotees (Jagiasu) acrossed.

ਨਾਨਕ , ਪੂਰ ਕਰੰਮ ; ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ ॥੨॥ (੭੧੦-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that only those most fortunate ones attaches to to the true Guru's feet.

ਪਉੜੀ ॥ (੭੧੦-੬)

Pauree:

ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ; ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਜਪੇ ॥ (੭੧੦-੬, ਜੈਤਸਰੀ, ਮਃ ੫)

Such form of brightness (knowledge) the True Guru is speechly and mindly great (Dhan) in the companion with whom I have meditated Almighty's name.

ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ; ਤ ਅਵਗੁਣ ਸਭਿ ਛਪੇ ॥ (੭੧੦-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

When Guru becomes the house of mercy all my demerits hide away means vanishes.

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ; ਨੀਚਹੁ ਉਚ ਥਪੇ ॥ (੭੧੦-੭, ਜੈਤਸਰੀ, ਮਃ ੫)

The form of Almighty the Guru dignifies least (low in the society) to the highest level.

ਕਾਟਿ ਸਿਲਕ ਦੁਖ ਮਾਇਆ ; ਕਰਿ ਲੀਨੇ ਅਪ ਦਸੇ ॥ (੭੧੦-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Guruji has cut the noose which is the form of pain and accepted me as his servant.

ਗੁਣ ਗਾਏ ਬੇਅੰਤ ; ਰਸਨਾ ਹਰਿ ਜਸੇ ॥੧੯॥ (੭੧੦-੮, ਜੈਤਸਰੀ, ਮਃ ੫)

Only with the blessings of such True Guru, servants have sung the countless (infinate) praises of Almighty virtues with their tongue.

ਸਲੋਕ ॥ (੭੧੦-੯)

Shalok:

ਦ੍ਰਿਸਟੰਤ ਏਕੋ , ਸੁਨੀਅੰਤ ਏਕੋ ; ਵਰਤੰਤ ਏਕੋ ਨਰਹਰਹ ॥ (੭੧੦-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty you are the only one I see in the entire creation, I only hear your praises all around and Dear the life of all you are within your whole creation.

ਨਾਮ ਦਾਨੁ ਜਾਚੰਤਿ ਨਾਨਕ ; ਦਇਆਲ ਪੁਰਖ ਕ੍ਰਿਪਾ ਕਰਹ ॥੧॥ (੭੧੦-੯, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that 'I only beg donation of your name because whenever you are most merciful only then your name is obtained, my dear house of mercy'.

ਹਿਕੁ ਸੇਵੀ , ਹਿਕੁ ਸੰਮਲਾ ; ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ ॥ (੭੧੦-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty, I only serve you (means that in the entire universe I only see you within all the creation therefore I only serve you as there is no other), I remember (concentrate on) you alone (as there is no other true form) and my humble appeal is only before you.

ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ; ਨਾਨਕ ਸਚੀ ਰਾਸਿ ॥੨॥ (੭੧੦-੧੦, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says, 'Dear Almighty I have purchased the recitation of your name from appraisable True Guru with the real capital of faith currency'.

ਪਉੜੀ ॥ (੭੧੦-੧੧)

Pauree:

ਪ੍ਰਭ ਦਇਆਲ ਬੇਅੰਤ ; ਪੂਰਨ ਇਕੁ ਏਹੁ ॥ (੭੧੦-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty the house of mercy, you are in complete form within the whole creation and you are yourself in all

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ; ਦੂਜਾ ਕਹਾ ਕੇਹੁ ॥ (੭੧੦-੧੧, ਜੈਤਸਰੀ, ਮਃ ੫)

therefore how can I describe any other then you means that there is no other and Almighty is everything .

ਆਪਿ ਕਰਹੁ ਪ੍ਰਭ ਦਾਨੁ ; ਆਪੇ ਆਪਿ ਲੇਹੁ ॥ (੭੧੦-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

Dear Almighty, you are the giver and you yourself are the receiver means that that you are the Guru and you are the devotee as well.

ਆਵਣ ਜਾਣਾ ਹੁਕਮੁ ਸਭੁ ; ਨਿਹਚਲੁ ਤੁਧੁ ਥੇਹੁ ॥ (੭੧੦-੧੨, ਜੈਤਸਰੀ, ਮਃ ੫)

The coming and going of all jeevs (beings) is your will and only your true form is permenant (everlasting).

ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ; ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਹੁ ॥੨੦॥੧॥ (੭੧੦-੧੩, ਜੈਤਸਰੀ, ਮਃ ੫)

Sri Guruji says that I ask (request) for a donation, please be merciful and bless me your name.

18. BHAGAT BANI (SRI RAG)

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੧-੧੭)

There is only one Almighty without duality (Eak), the life within the entire creation (Ongkaar), the truth form in all ages and time dimensions (Sat), the destroyer of ignorance darkness (Gu) and the illuminator of knowledge brightness (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable with the Guru's grace.

ਸਿਰੀਰਾਗੁ , ਕਬੀਰ ਜੀਉ ਕਾ ॥ ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ , ਗਾਵਣਾ (੯੧-੧੮)

Sri Raag, Kabeer Jee: To Be Sung To The Tune Of "Ek Su-aan" :

ਜਨਨੀ ਜਾਨਤ ; ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ॥
ਇਤਨਾਕੁ ਨ ਜਾਨੈ ; (ਇਤਨਾ-ਕੁ ਬੋਲੋ)
ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ ॥ (੯੧-੧੯, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing.

ਮੋਰ ਮੋਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ;
ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ ॥੧॥ (੯੧-੧੯, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Calling him, "Mine, mine", she fondles him lovingly, while the Messenger of Death looks on and laughs. ||1||

ਐਸਾ ; ਤੈਂ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥ (੯੨-੧, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

You have misled the world so deeply in doubt.

ਕੈਸੇ ਬੂਝੈ ; ('ਬੂੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ)
ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥ (੯੨-੧, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

How can people understand You, when they are entranced by Maya? ||1||Pause||

ਕਹਤ ਕਬੀਰ , ਛੋਡਿ ਬਿਖਿਆ ਰਸ ;
ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ ਮਰਣਾ ॥ (੯੨-੨, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Says Kabeer, give up the pleasures of corruption, or else you will surely die of them.

ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ , ਅਨਤ ਜੀਵਣ ਬਾਣੀ ;

ਇਨ ਬਿਧਿ , ਭਵ ਸਾਗਰੁ ਤਰਣਾ ॥੨॥ (੯੨-੨, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Meditate on the Almighty, O mortal being, through the Word of His Bani; you shall be blessed with eternal life. In this way, shall you cross over the terrifying world-ocean. ||2||

ਜਾਂ ਤਿਸੁ ਭਾਵੈ ; ਤਾ ਲਾਗੈ ਭਾਉ ॥ (੯੨-੩, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

As it pleases Him, people embrace love for the Almighty,

ਭਰਮੁ ਭੁਲਾਵਾ ; ਵਿਚਹੁ ਜਾਇ ॥ (੯੨-੩, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

and doubt and delusion are dispelled from within.

ਉਪਜੈ ਸਹਜੁ ; ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥ (੯੨-੪, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Intuitive peace and poise well up within, and the intellect is awakened to spiritual wisdom.

ਗੁਰਪ੍ਰਸਾਦਿ ; ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥੩॥ (੯੨-੪, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

By Guru's Grace, the inner being is touched by the Almighty's Love. ||3||

ਇਤੁ ਸੰਗਤਿ ; ਨਾਹੀ ਮਰਣਾ ॥ (੯੨-੪, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

In this association, there is no death.

ਹੁਕਮੁ ਪਛਾਣਿ ; ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥ (੯੨-੫, ਸਿਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Recognizing the Hukam of His Command, you shall meet with your Almighty and Master. ||1||Second Pause||

ਸਿਰੀਰਾਗੁ , ਤ੍ਰਿਲੋਚਨ ਕਾ ॥ (੯੨-੫)

Sri Raag, Trilochan:

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲੜਾ ਪ੍ਰਾਣੀ ;
ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ ॥ (੯੨-੫, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

The mind is totally attached to Maya; the mortal has forgotten his fear of old age and death.

ਕੁਟੰਬੁ ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ;
ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ ਨਰਾ ॥੧॥ (੯੨-੬, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Gazing upon his family, he blossoms forth like the lotus flower; the deceitful person watches and covets the homes of others. ||1||

ਦੂੜਾ ਆਇਓਹਿ ; ਜਮਹਿ ਤਣਾ ॥
ਤਿਨ <u>ਆਗਲੜੈਮੈ</u> ; ਰਹਣੁ ਨ ਜਾਇ ॥ **(ਆਗਲੜੈ-ਮੈ ਬੋਲੋ)** (੯੨-੭, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

When the powerful Messenger of Death comes, no one can stand against his awesome power.

ਕੋਈ ਕੋਈ ਸਾਜਣੁ ; ਆਇ ਕਹੈ ॥ (੯੨-੭, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Rare, very rare, is that friend who comes and says,

ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ; ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥
ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ; ਮੈ ਲੇਹਿ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥ (੯੨-੮, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

"O my Beloved, take me into Your Embrace! O my Almighty, please save me!"||1||Pause||

ਅਨਿਕ ਅਨਿਕ , ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ;
ਸੰਸਾਰ ਸਾਗਰ ਪੈ , ਅਮਰੁ ਭਇਆ ॥ (੯੨-੯, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Indulging in all sorts of princely pleasures, O mortal, you have forgotten Almighty; you have fallen into the world-ocean, and you think that you have become immortal.

ਮਾਇਆ ਮੂਠਾ , ਚੇਤਸਿ ਨਾਹੀ ;
ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ ॥੨॥ (੯੨-੯, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Cheated and plundered by Maya, you do not think of Almighty, and you waste your life in laziness. ||2||

ਬਿਖਮ ਘੋਰ ਪੰਥਿ , ਚਾਲਣਾ ਪ੍ਰਾਣੀ ;
ਰਵਿ ਸਸਿ , ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥ (੯੨-੧੦, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

The path you must walk is treacherous and terrifying, O mortal; neither the sun nor the moon shine there.

ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ;
ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ ॥੩॥ (੯੨-੧੦, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Your emotional attachment to Maya will be forgotten, when you have to leave this world. ||3||

ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ;
ਪੇਖੀਅਲੇ ਧਰਮਰਾਓ ॥ (੯੨-੧੧, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

Today, it became clear to my mind that the Righteous Judge of Dharma is watching us.

ਤਹ ਕਰ ਦਲ ਕਰਨਿ , ਮਹਾ ਬਲੀ ;
ਤਿਨ ਆਗਲੜੈਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥੪॥ **(ਆਗਲੜੈ-ਮੈ ਬੋਲੋ)** (੯੨-੧੨, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

His messengers, with their awesome power, crush people between their hands; I cannot stand against them. ||4||

ਜੇ ਕੋ ਮੂੰ , ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ;
ਤਾ ਵਣਿ ਤ੍ਰਿਣਿ ਰਤੜਾ ਨਾਰਾਇਣਾ ॥ **(ਰੱਤੜਾ ਬੋਲੋ)** (੯੨-੧੨, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

If someone is going to teach me something, let it be that the Almighty is pervading the forests and fields.

ਐ ਜੀ , ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ;
ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਾਮਈਆ ॥੫॥੨॥ (੯੨-੧੩, ਸਿਰੀਰਾਗੁ, ਤ੍ਰਿਲੋਚਨ)

O Dear Almighty, You Yourself know everything; so prays Trilochan, Almighty. ||5||2||

ਸ੍ਰੀਰਾਗੁ , ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥ (੯੨-੧੪)

Sri Raag, Devotee Kabeer Jee:

ਅਚਰਜ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ; ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥ (੯੨-੧੪, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Listen, O religious scholar: the One Almighty alone is Wondrous; no one can describe Him.

ਸੁਰਿ ਨਰ , ਗਣ ਗੰਧ੍ਰਬ , ਜਿਨਿ ਮੋਹੇ ;
ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ ॥੧॥ (੯੨-੧੪, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

He fascinates the angels, the celestial singers and the heavenly musicians; he has strung the three worlds upon His Thread. ||1||

ਰਾਜਾਰਾਮ ; ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ ॥ (੯੨-੧੫, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

The Unstruck Melody of the Sovereign Almighty's Harp vibrates;

ਜਾ ਕੀ ਦਿਸਟਿ ; ਨਾਦ ਲਿਵ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥ (੯੨-੧੫, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

by His Glance of Grace, we are lovingly attuned to the Sound-current of the Naad. ||1||Pause||

ਭਾਠੀ ਗਗਨੁ , ਸਿੰਙਿਆ ਅਰੁ ਚੁੰਙਿਆ ;
ਕਨਕ ਕਲਸ ਇਕੁ ਪਾਇਆ ॥ (੯੨-੧੬, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

The Tenth Gate of my crown chakra is the distilling fire, and the channels of the Ida and Pingala are the funnels, to pour in and empty out the golden vat.

ਤਿਸੁ ਮਹਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ;
ਰਸ ਮਹਿ ਰਸਨ ਚੁਆਇਆ ॥੨॥ (੯੨-੧੬, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Into that vat, there trickles a gentle stream of the most sublime and pure essence of all distilled essences. ||2||

ਏਕ ਜੁ ਬਾਤ ਅਨੂਪ ਬਨੀ ਹੈ ; (‘ਬੱਨੀ’ ਨਹੀਂ ਬੋਲਣਾ)
ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥ (੯੨-੧੭, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

Something wonderful has happened-the breath has become the cup.

ਤੀਨਿ ਭਵਨ ਮਹਿ , ਏਕੋ ਜੋਗੀ ; ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥੩॥ (੯੨-੧੮, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

In all the three worlds, such a Yogi is unique. What king can compare to him? ||3||

ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ ਪੁਰਖੋਤਮ ;
ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥ (ਰਾੱਤਾ ਬੋਲੋ) (੯੨-੧੮, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

This spiritual wisdom of Almighty, the Supreme Soul, has illuminated my being. Says Kabeer, I am attuned to His Love.

ਅਉਰ ਦੁਨੀ ਸਭ , ਭਰਮਿ ਭੁਲਾਨੀ ;
ਮਨੁ , ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ ॥੪॥੩॥ (ਮਾੱਤਾ ਬੋਲੋ) (੯੨-੧੯, ਸ੍ਰੀਰਾਗੁ, ਭਗਤ ਕਬੀਰ ਜੀ)

All the rest of the world is deluded by doubt, while my mind is intoxicated with the Sublime Essence of the Almighty. ||4||3||

ਸ੍ਰੀਰਾਗ , ਬਾਣੀ ; ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥ (੯੩-੧)

Sree Raag, The Word Of Devotee Baynee Jee:

ਪਹਰਿਆ ਕੈ ਘਰਿ , ਗਾਵਣਾ ॥ (੯੩-੧, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

To Be Sung To The Tune Of "Pehray":

ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੯੩-੧)

There is only one Almighty without duality (Eak), the life within the entire creation (Ongkaar), the truth form in all ages and time dimensions (Sat), the destroyer of ignorance darkness (Gu) and the illuminator of knowledge brightness (Ru), Grace (Persad) means the Almighty who is the life form of all is obtainable with the Guru's grace.

ਰੇ ਨਰ , ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ; ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥ (੯੩-੨, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

O man, when you were coiled in the cradle of the womb, upside-down, you were absorbed in meditation.

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦਨਾ , ਅਹਿ ਨਿਸਿ ;
ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ ॥ (੯੩-੨, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

You took no pride in your perishable body; night and day were all the same to you-you lived unknowing, in the silence of the void.

ਤੇ ਦਿਨ ਸੰਮਲੁ , ਕਸਟ ਮਹਾ ਦੁਖ ;
ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥ (੯੩-੩, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Remember the terrible pain and suffering of those days, now that you have spread out the net of your consciousness far and wide.

ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ;
ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥੧॥ (੯੩-੪, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Leaving the womb, you entered this mortal world; you have forgotten the Almighty from your mind. ||1||

ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂੜਿਆ ; ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥ (੯੩-੪, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Later, you will regret and repent-you fool! Why are you engrossed in evil-mindedness and skepticism?

ਚੇਤਿ ਰਾਮੁ , ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ;
ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਉ ॥ (੯੩-੫, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Think of the Almighty, or else you shall be led to the City of Death. Why are you wandering around, out of control? ||1||Pause||

ਬਾਲ ਬਿਨੋਦ , ਚਿੰਦ ਰਸ ਲਾਗਾ ; ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ ॥ (੯੩-੬, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

You play like a child, craving sweets; moment by moment, you become more entangled in emotional attachment.

ਰਸੁ ਮਿਸੁ ਮੇਧੁ , ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ; ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥ (੯੩-੬, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Tasting good and bad, you eat nectar and then poison, and then the five passions appear and torture you.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ , ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ; ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ ॥ (੯੩-੭, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Abandoning meditation, penance and self-restraint, and the wisdom of good actions, you do not worship and adore the Almighty's Name.

ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ; ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਂਧਿਆ ॥੨॥ (੯੩-੭, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

You are overflowing with sexual desire, and your intellect is stained with darkness; you are held in the grip of Shakti's power. ||2||

ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ; ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ ॥ (੯੩-੮, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

In the heat of youthful passion, you look with desire upon the faces of other men's wives; you do not distinguish between good and evil.

ਉਨਮਤ ਕਾਮਿ , ਮਹਾ ਬਿਖੁ ਭੂਲੈ ; ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਨਿਆ ॥ (੯੩-੯, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Drunk with sexual desire and other great sins, you go astray, and do not distinguish between vice and virtue.

ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ , ਇਹੁ ਮਨੁ ਗਰਬਿਆ ; ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ ॥ (੯੩-੯, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Gazing upon your children and your property, your mind is proud and arrogant; you cast out the Almighty from your heart.

ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ; ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥੩॥ (੯੩-੧੦, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

When others die, you measure your own wealth in your mind; you waste your life in the pleasures of the mouth and sexual organs. ||3||

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ; ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥ (੯੩-੧੧, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it comes from the seventh underworld.

ਲੋਚਨ ਸ੍ਰਮਹਿ , ਬੁਧਿ ਬਲ ਨਾਠੀ ; ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥ (੯੩-੧੧, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Your eyes water, and your intellect and strength have left you; but still, your sexual desire churns and drives you on.

ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ;
ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥ **(ਕਾਂਇਆਂ ਬੋਲੋ)** (੯੩-੧੨, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

And so, your intellect has dried up through corruption, and the lotus flower of your body has wilted and withered.

ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ; ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥੪॥ (੯੩-੧੨, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

You have forsaken the Bani, the Word of the Immortal Almighty, in this mortal world; in the end, you shall regret and repent. ||4||

ਨਿਕੁਟੀ ਦੇਹ , ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ;
ਮਾਨ ਕਰਤ ਨਹੀ ਬੂਝੈ ॥ **('ਬੂੱਝੈ' ਨੂੰ ਭਾਰਾ ਬੋਲੋ)** (੯੩-੧੩, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Gazing upon the tiny bodies of your children, love has welled up within your heart; you are proud of them, but you do not understand.

ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ; ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੈ ॥ (੯੩-੧੩, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

You long for the dignity of a long life, but your eyes can no longer see anything.

ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ; ਘਰਿ ਆਂਗਨਿ ਨ ਸੁਖਾਈ ॥ (੯੩-੧੪, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Your light has gone out, and the bird of your mind has flown away; you are no longer welcome in your own home and courtyard.

ਬੇਣੀ ਕਹੈ , ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ; ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥ (੯੩-੧੪, ਸ੍ਰੀਰਾਗੁ, ਬੇਣੀ ਜੀਉ)

Says Baynee, listen, O devotee: who has ever attained liberation after such a death? ||5||

ਸਿਰੀਰਾਗੁ ॥ (੯੩-੧੫)

Sree Raag:

ਤੋਹੀ ਮੋਹੀ , ਮੋਹੀ ਤੋਹੀ ; ਅੰਤਰੁ ਕੈਸਾ ॥ (੯੩-੧੫, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

You are me, and I am You-what is the difference between us?

ਕਨਕ ਕਟਿਕ ; ਜਲ ਤਰੰਗ ਜੈਸਾ ॥੧॥ (੯੩-੧੬, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

We are like gold and the bracelet, or water and the waves. ||1||

ਜਉ ਪੈ , ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ; ਅਹੇ ਅਨੰਤਾ ॥ (੯੩-੧੬, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

If I did not commit any sins, O Infinite Almighty,

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ; ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥ (੯੩-੧੬, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

how would You have acquired the name, 'Redeemer of sinners'? ||1||Pause||

ਤੁਮ੍ ਜੁ ਨਾਇਕ ਆਛਹੁ ; ਅੰਤਰਜਾਮੀ ॥ (੯੩-੧੭, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

You are my Master, the Inner-knower, Searcher of hearts.

ਪ੍ਰਭ ਤੇ , ਜਨੁ ਜਾਨੀਜੈ ; ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥ (੯੩-੧੭, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

The servant is known by his master, and Almighty the Master is known by His servant. ||2||

ਸਰੀਰੁ ਆਰਾਧੈ ; ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੂ ॥ (੯੩-੧੮, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

Grant me the wisdom to worship and adore You with my body.

ਰਵਿਦਾਸ ਸਮ ਦਲ ; ਸਮਝਾਵੈ ਕੋਊ ॥੩॥ (੯੩-੧੮, ਸ੍ਰੀਰਾਗੁ, ਰਵਿਦਾਸ)

O Ravi Daas, one who understands that the Almighty is equally in all, is very rare. ||3||

19. BHAGAT BANI (RAG GAURI-BAVAN AKHRI)

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ; ਬਾਵਨ ਅਖਰੀ , ਕਬੀਰ ਜੀਉ ਕੀ (੩੪੦-੨)

Raag Gauree Poorbee, Baawan Akhree Of Kabir Jee:

Prologue: Once in Kanshi a Ka'ji and a Brahmin come to prove their faith and listen to Kabirji's principals. They requested Kabirji to explain the theory of alphabets to further clarify what can be obtained, what is there in the three worlds (lok, perlok & brahmlok) and what are Kabirji's principals.

੧ਓ ; ਸਤਿਨਾਮੁ , ਕਰਤਾ ਪੁਰਖੁ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੩੪੦-੨)

There is only one Almighty without duality (EAK), life within the entire creation (ONGKAAR), true form in all ages and time dimensions (Sat) (never change), he exist everywhere(NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), destroyer of the darkness of ignorance (GU) and the illuminator of knowledge (RU), Grace (PERSAD) meaning the Almighty who is the life form of all is obtainable only with the Guru's grace.

ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ; ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥ (੩੪੦-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through these fifty-two letters, the three worlds and all things are described. Kabirji explains, through these fifty-two (52) letters of Sanskrit script the three worlds and all else are described.

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ; (ਅਖੱਰ ਬੋਲੋ)
ਓਇ ਅਖਰ , ਇਨ ਮਹਿ ਨਾਹਿ ॥੧॥ (ਅਖੱਰ ਬੋਲੋ)

(੩੪੦-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji say that my principal is that these letters shall perish. That Imperishable Almighty's cannot be described through these letters, just like a lamp (knowledge) in which the Almighty can be illustrated. ||1|| Question: Please explain how does Almighty look like? Answer;

ਜਹਾ ਬੋਲ ; ਤਹ ਅਛਰ ਆਵਾ ॥ (ਅੱਛਰ ਬੋਲੋ) (੩੪੦-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Where there is speech, there are alphabets (words).

ਜਹ ਅਬੋਲ ; ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥ (੩੪੦-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Where there is no speech, there the existance of mind vanishes means that this is the prah bani (speech that connects directly to the Almighty and are beyond all human sensors) speech.

ਬੋਲ ਅਬੋਲ ; ਮਧਿ ਹੈ ਸੋਈ ॥ (੩੪੦-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Between speech and silence just like completing one word and preparing to utter another one, the relationship is just like during the end of conscious (Jagrat) state and before sub-conscius (Supan) state subsequently end of sub-conscious and before the begining of unconscious (Sekopat) state. The one who is the enlightment during the transition states know him as the Almighty. In conscious state the words are pronounced (speech) and in un-consious state the mind vanishes (silence) thus in sub-consious state the speech is during the illusions of dreams and silence from the physical world as if some other person in concious mind is sitting next to him is unable to hear the thunderstorm in the sub-consious(dream) mind of the person sleeping. Therefore the almighty is the one who witness all the three states (Jagrat, Supan and Sekopat). He, the Almighty abides.

ਜਸ ਓਹੁ ਹੈ ; ਤਸ ਲਖੈ ਨ ਕੋਈ ॥੨॥ (੩੪੦-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

As He is, none can know Him as such or only some rare ones know him. ||2|| The Kaji said 'as you have just said that Almighty can be known; do you know him? If you have known him then tell me about Him? Kabirji says,

ਅਲਹ ਲਹਉ , ਤਉ ਕਿਆ ਕਹਉ ; **(ਅੱਲਹ ਬੋਲੋ)**
ਕਹਉ ਤ ਕੋ ਉਪਕਾਰ ॥ (੩੪੦-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

If I obtain the Adorable Almighty, what shall I say then ? By uttering His praise, what good will I do to others? As he is the one himself within everything and how can one favors another, as there have to be a master to explain to a disciple. So how can one explain his greatness as there is nothing else other then Him or to His equivalent.

ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ;
ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ ਬਿਸਥਾਰ ॥੩॥ (੩੪੦-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Just like a physical banyan tree and its tiny form is contained in its seed. Therefore the banyan tree is in the seed and seed is in the tree. In the same way the Almighty is expanse (spreaded) in the universe and the universe is contained in the Almighty as a seed. ||3||

ਅਲਹ ਲਹੰਤਾ ਭੇਦ ਛੈ ; **(ਅੱਲਹ ਬੋਲੋ)**
ਕਛੁ ਕਛੁ ਪਾਇਓ ਭੇਦ ॥ (੩੪੦-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Between the Almighty and the one who knows him, the difference that is being imagined between them disappears with some knowledge obtained from the Guru and based on written divine knowledge and then;

ਉਲਟਿ ਭੇਦ ਮਨੁ ਬੇਧਿਓ ; ਪਾਇਓ ਅਭੰਗ ਅਛੇਦ ॥੪॥ (੩੪੦-੬,ਗਉੜੀ ਪੂਰਬੀ,ਭਗਤ ਕਬੀਰ ਜੀ)

When mortal turns away from the differences (between human and Almighty) and attached to the knowledge, his mind is pierced through with the Almighty's secret and he obtains the Indestructible and Impenetrable (uncuttable) God. ||4|| The Pandit said 'our faith emphasis that one should always read the Shastras (books of knowledge), what is your principal pertaining to this?'

ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ; ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ ॥ (੩੪੦-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

A Muslim understands their way of life through their Kitabs (holy books) with four steps (Syariat, Tarikat, Marafat and Hakikat) and a Hindu understands their rituals through the Vedas (80,000 stanzas on deeds, 16,000 stanzas on devotion and 4,000 stanzas on knowledge) and 18 Puranas.

ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ;
ਕਛੂਅਕ ਪੜੀਐ ਗਿਆਨ ॥੫॥ (੩੪੦-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

To instruct his mind, man ought to study Divine knowledge to some extent. ||5|| If one says that Ongkar is to be initially written uttered i.e. devotional rituals are performed, Kabirji says;

ਓਅੰਕਾਰ ਆਦਿ ; ਮੈ ਜਾਨਾ ॥ (੩੪੦-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Who is among the first in the name form, I know only the One Almighty, the Universal Creator, the Primal Being.

ਲਿਖਿ ਅਰੁ ਮੇਟੈ ; ਤਾਹਿ ਨ ਮਾਨਾ ॥ (੩੪੦-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Almighty writes and erases the letters who is the source of everything. Without the Almighty I believe not in Brahma who writes (creates) and Shivji who erases (destroys) because non can write or erases without the Almighty. Question: What is the benefit of knowing the Almighty? Answer;

ਓਅੰਕਾਰ ; ਲਖੈ ਜਉ ਕੋਈ ॥ (੩੪੦-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

If someone knows the one Almighty, the Universal Creator,

ਸੋਈ ਲਖਿ ; ਮੇਟਣਾ ਨ ਹੋਈ ॥੬॥ (੩੪੦-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One transforms into the form of the Almighty therefore he does not perish.||6|| Question: When does one becomes Almighty's form? Answer;

ਕਕਾ ; ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥ (ਕੱਕਾ ਬੋਲੋ) (੩੪੦-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Keka Kabirji's says that when Guru's (just like a Sun) and his words (just like its rays) is stored in the heart (lotus flower) and just like the lotus flower blossoms with rays of the Sun so when the rays of Divine Knowledge dwells into the heart, it cherishes the heart with happiness.

ਸਸਿ ਬਿਗਾਸ ; ਸੰਪਟ ਨਹੀ ਆਵਾ ॥ (੩੪੦-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Subsequently, the effects of maya (materialistic world) fade away just like the brightness of moon in comparison to sun; just like the great Raja Janak and Rishi Durbasha where their knowledge was not affected by their anger (Tamo).

ਅਰੁ ਜੇ ਤਹਾ ; ਕੁਸਮ ਰਸੁ ਪਾਵਾ ॥ (੩੪੦-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

And if one has obtained the 'otto' (bliss) in the lotus flower (heart),

ਅਕਹ ਕਹਾ ; ਕਹਿ , ਕਾ ਸਮਝਾਵਾ ॥੭॥ (ਅ-ਕਹ ਬੋਲੋ)(੩੪੦-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

He would be unable to describe the indescribable relish there of by narration, whom can he make to understand this as he could still speak, but who would understand it? ||7||

ਖਖਾ ; ਇਹੈ ਖੋੜਿ ਮਨ ਆਵਾ ॥ (ਖੱਖਾ ਬੋਲੋ) (੩੪੦-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Kheka Kabirji says that when mind (like a bird) enters the cave (mind enters the Atma – a form of Almighty in all His living creations).

ਖੋੜੇ ਛਾਡਿ ; ਨ ਦਹ ਦਿਸ ਧਾਵਾ ॥ (੩੪੦-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The mind stations forever and never leaves to wonder in all the ten directions i.e. attain blissfulness. Question : How can one obtain such state?

ਖਸਮਹਿ ਜਾਣਿ ; ਖਿਮਾ ਕਰਿ ਰਹੈ ॥ (੩੪੦-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When, the real Master (Almighty) is found, one starts to practice good virtues e.g. truth, contenment, mercy, forgiveness, etc;

ਤਉ ਹੋਇ ਨਿਖਿਅਉ ; (ਨਿ-ਖਿਅਉ ਬੋਲੋ)
ਅਖੈ ਪਦੁ ਲਹੈ ॥੮॥ (੩੪੦-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then he becomes immortal and attains the imperishable state (eternal dignity). ||8|| Question: Why his mind does not wonder in the ten directions? Answer;

ਗਗਾ ; ਗੁਰ ਕੇ ਬਚਨ ਪਛਾਨਾ ॥ (ਗੱਗਾ ਬੋਲੋ) (੩੪੦-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Gega Kabirji explains he who has recognize the real-self (Atma) through Guru's word;

ਦੂਜੀ ਬਾਤ ; ਨ ਧਰਈ ਕਾਨਾ ॥ (੩੪੦-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

such fortunate person does not hear and believe any doubtful conversations i.e. words that are encouraging him to doubt Almighty.

ਰਹੈ ਬਿਹੰਗਮ ; ਕਤਹਿ ਨ ਜਾਈ ॥ (੩੪੦-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Such person's mind (like a bird) lives in the real-self (Atma) and never goes astray. He remains like a hermit and does not go anywhere,

ਅਗਹ ਗਹੈ ; ਗਹਿ ਗਗਨ ਰਹਾਈ ॥੯॥ (ਅ-ਗਹ ਬੋਲੋ) (੩੪੦-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The Atma (Almighty) which is ungraspable by physical strength and concentration, but the enlightened ones have grab Him by knowing and holding Him with their faith (they stay indulged) ||9|| Question: Where is the Atma? Answer;

ਘਘਾ ; ਘਟਿ ਘਟਿ ਨਿਮਸੈ ਸੋਈ ॥ (ਘੱਘਾ ਬੋਲੋ) (੩੪੦-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Ghega Kabirji said that He, the Almighty, dwells in every heart (called Atma) just like the same sky reflects in all pots.

ਘਟ ਫੂਟੇ ; ਘਟਿ ਕਬਹਿ ਨ ਹੋਈ ॥(ਘੱਟਿ ਬੋਲੋ) (੩੪੦-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

What happens to the Atma once this pot breaks (body dies)? Kabirji says that the sky (Atma) never reduces even if the pot (body) breaks (dies) therefore when the body pitcher bursts, He never gets diminished.

ਤਾ ਘਟ ਮਾਹਿ ; ਘਾਟ ਜਉ ਪਾਵਾ ॥ (੩੪੦-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One who has discovered the Atma within the vanishable body,

ਸੋ ਘਟੁ ਛਾਡਿ ; ਅਵਘਟ ਕਤ ਧਾਵਾ ॥੧੦॥ (੩੪੦-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then why shall one abandon the Atma's bliss and follow the difficult path of mind thoughts? ||10|| Question : Although one meditates with body and mind for a long time, but still the mind continue to wonder and because of this one cannot obtain the bliss within? Kabirji answers;

ਙੰਙਾ , ਨਿਗ੍ਰਹਿ ਸਨੇਹੁ ਕਰਿ ; ਨਿਰਵਾਰੋ ਸੰਦੇਹ ॥ (੩੪੦-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Ngenga Kabirji explains that one should love to restrain the desires of all the sensors and should dismiss the doubts with the blessing of a Guru.

ਨਾਹੀ ਦੇਖਿ ਨ ਭਾਜੀਐ ; ਪਰਮ ਸਿਆਨਪ ਏਹ ॥੧੧॥(੩੪੦-੧੪,ਗਉੜੀ ਪੂਰਬੀ,ਭਗਤ ਕਬੀਰ ਜੀ)

Never abandon your effort even though the mind is uncontrollable this is known to be the highest level of wisdom and the most appropriate practice to reach ones Atma. ||11||

ਚਚਾ ; ਰਚਿਤ ਚਿਤ੍ਰ ਹੈ ਭਾਰੀ ॥ (ਚੱਚਾ ਬੋਲੋ) (੩੪੦-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Checha Kabirji says that this world is beautifully created with various types of creation

ਤਜਿ ਚਿਤ੍ਰੈ ; ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥ (੩੪੦-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One should put a side the creation and meditate (remember) on the Creator Almighty. (The Master has painted the great picture of the world. Leave the painting and remember the painter.)

ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ; ਇਹੈ ਅਵਝੇਰਾ ॥ (੩੪੦-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Leave the arguments of the beautiful and various types of world,

ਤਜਿ ਚਿਤ੍ਰੈ ; ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥੧੨॥ (੩੪੦-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Dismiss the picture and keep your concentration on the creator by remembering Him. (This wondrous painting is now the reason of contention. Forget this picture and focus your consciousness on the Painter.) ||12|| Question: Then, where is the Creator?

ਛਛਾ ; ਇਹੈ ਛਤ੍ਰਪਤਿ ਪਾਸਾ ॥ (ਛੱਛਾ ਬੋਲੋ) (੩੪੦-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Chhecha Kabirji explains Almighty is the ruler of the universe and he is himself everywhere 'within' his creation.

ਛਕਿ ਕਿ , ਨ ਰਹਹੁ ; ਛਾਡਿ ਕਿ , ਨ ਆਸਾ ॥ (੩੪੦-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Then why not one indulge himself into the bliss and abandon the hope vested in others (other then Almighty - Maya).

ਰੇ ਮਨ ; ਮੈ ਤਉ ਛਿਨ ਛਿਨ ਸਮਝਾਵਾ ॥ (੩੪੦-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

O my mind, each and every moment I try to advice you,

ਤਾਹਿ ਛਾਡਿ ; ਕਤ ਆਪੁ ਬਧਾਵਾ ॥੧੩॥ (੩੪੦-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

but you forsake Almighty, and entangle yourself in others. ||13|| Question: How can one be attached to the Almighty and where can one obtain him? Kabirji answers;

ਜਜਾ ; ਜਉ ਤਨ ਜੀਵਤ ਜਰਾਵੈ ॥ (ਜੱਜਾ ਬੋਲੋ) (੩੪੦-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Jeja Kabirji says that He is obtained if one leaves his ego which is attached to the physical body and with it the feeling of being alive (detachment from Almighty) can be burned with fire of knowledge (Atam Gyan).

ਜੋਬਨ ਜਾਰਿ ; ਜੁਗਤਿ ਸੋ ਪਾਵੈ ॥ (੩੪੦-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Also the self existence caused by identity (ego) and physical form (knowing self to be different from Almighty) be burned, only when the fake disappears one obtains the method to reunite with the Almighty.

ਅਸ ਜਰਿ ਪਰ ਜਰਿ ; ਜਰਿ ਜਬ ਰਹੈ ॥ (੩੪੦-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the man abides, discarding his own wealth and the wealth of others i.e. no ego for own wealth and no jealousy for wealth belonging to others or no desires for this world and as well as the next world (heaven),

ਤਬ ਜਾਇ ਜੋਤਿ ; ਉਜਾਰਉ ਲਹੈ ॥੧੪॥ (੩੪੦-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then proceeding on, he obtain the bright light of the Almighty i.e. when he overcome his desires for his own wealth and that of others. ||14|| Question: But the scholars always perform good deeds with desire to obtain the enjoyments in the heaven?

ਝਝਾ ; ਉਰਝਿ ਸੁਰਝਿ ਨਹੀ ਜਾਨਾ ॥ (ਝੱਝਾ ਬੋਲੋ) (੩੪੧-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Jheja Kabirji answers; the scholars always informs the way to entangled with the world and are ignorant of the way to disentangle.

ਰਹਿਓ ਝਝਕਿ , ਨਾਹੀ ਪਰਵਾਨਾ ॥ (੩੪੧-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

These scholars who have obstructed their spiritual journey with the desire to obtain heavenly enjoyments have totally ignored the Almighty. Such scholars are not acceptable to the Almighty.

ਕਤ ਝਖਿ ਝਖਿ ; ਅਉਰਨ ਸਮਝਾਵਾ ॥ (੩੪੧-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One who has not understood himself first, should not talk nonsense to convince other?

ਝਗਰੁ ਕੀਏ ; ਝਗਰਉ ਹੀ ਪਾਵਾ ॥੧੫॥ (੩੪੧-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Because one who has stirred arguments, he shall only receive arguments in return. All the deeds are equivalent to arguments for those who perform religious deeds. They betray the Almighty by not remembering Him and such scholars shall receive the cycle of birth and death (reincarnations in 8.4 million species). ||15|| Question: The Pandit asked; even if one has completed the pilgrimages of the four most known holy places (Badrinath, Rameswar, Dwara Wati and Prayag), to escape from the cycle of reincarnation still fail to be united with the Almighty?

ਞੰਞਾ , ਨਿਕਟਿ ਜੁ ਘਟ ਰਹਿਓ ;
ਦੂਰਿ ਕਹਾ ਤਜਿ ਜਾਇ ॥ (੩੪੧-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Nyenya Bhagat Kabirji answers that the Almighty abides near and stays in ones heart. Why leave Him and go that far to seek Him?

ਜਾ ਕਾਰਣਿ ਜਗੁ ਢੂਢਿਅਉ ; ਨੇਰਉ ਪਾਇਅਉ ਤਾਹਿ ॥੧੬॥ (੩੪੧-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Him, for whom I have searched the whole world and performed devotion at all pilgrimages, with Guruji's blessing I found him to be very close and realize that He was within from the beginning i.e. the Almighty is obtained by realizing the inner self (Atma). ||16|| Question: If Almighty is near then why obtaining him is always described to be difficult?

ਟਟਾ ; ਬਿਕਟ ਘਾਟ ਘਟ ਮਾਹੀ ॥ (ਟੱਟਾ ਬੋਲੋ) (੩੪੧-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Teta Kabirji answers that although the Almighty is within ourselves but it is difficult as one has to free himself from all the desires.

ਖੋਲਿ ਕਪਾਟ ; ਮਹਲਿ , ਕਿ ਨ ਜਾਹੀ ॥ (੩੪੧-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Why one does not penetrate through the five(5) barriers/doors (Anmey Kosh, Pranmey Kosh, Manomey Kosh, Vigyanmey Kosh and Anandmey Kosh) to reach the Almighty's whom resides within their self.

ਦੇਖਿ ਅਟਲ ; ਟਲਿ ਕਤਹਿ ਨ ਜਾਵਾ ॥ (ਅ-ਟੱਲ ਬੋਲੋ) (੩੪੧-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The one who have seen the imperishable Almighty once will never slip and wander anywhere else as the mind idle in Almighty's concentration thus all the desires vanishes.

ਰਹੈ ਲਪਟਿ ; ਘਟ ਪਰਚਉ ਪਾਵਾ ॥੧੭॥ (੩੪੧-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Thou, one has indulged himself into the inner self bliss (Atma-anand) within the body through reading sermons, unconditional love and knowledge shall remain firmly attached to the Almighty and shall obtain His bliss within. ||17|| Question: Mind is known to be playful (fickle), then how did the mind turned towards the real-self (Atma)?

ਠਠਾ ਇਹੈ ਦੂਰਿ ; ਠਗ ਨੀਰਾ ॥ (ਠੱਠਾ ਬੋਲੋ) (੩੪੧-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Though the letter Thetha Kabirji answers that the one who keeps himself away from the worldly possession's delusion (mirage) of Maya,

ਨੀਠਿ ਨੀਠਿ ; ਮਨੁ ਕੀਆ ਧੀਰਾ ॥ (੩੪੧-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

and with enormous efforts rendered patience in his mind i.e. by understanding the truth (defeating Maya) the mind is calmed.

ਜਿਨਿ ਠਗਿ ਠਗਿਆ ; ਸਗਲ ਜਗੁ ਖਾਵਾ ॥ (੩੪੧-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The ignorance has cheated the whole world through worldly possession's delusion (mirage) in every stage of life.

ਸੋ ਠਗੁ ਠਗਿਆ ; ਠਉਰ ਮਨੁ ਆਵਾ ॥੧੮॥ (੩੪੧-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

So, when one has cheated the cheat (ignorance) i.e. by attaining the true knowledge, the cheat which had cheated and devoured the whole world fades away. Only then the mind resides in peace. ||18||

ਡਡਾ , ਡਰ ਉਪਜੇ ; ਡਰੁ ਜਾਈ ॥ (ਡੱਡਾ ਬੋਲੋ) (੩੪੧-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Deda Kabirji says that when fear (existence) of Almighty's appears, then the fear of Angels of death (Jamdut) disappears.

ਤਾ ਡਰ ਮਹਿ ; ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥ (੩੪੧-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

In this fear of Almighty all other fears remain absorbed within it. (Fear here means the sense of respect for Almighty who is the sole creator)

ਜਉ ਡਰ ਡਰੈ ; ਤਾ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥ (੩੪੧-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When one rejects the Fear of Almighty, then all other fears cling to him.

ਨਿਡਰ ਹੂਆ ; (‘ਨਿ-ਡਰ’ ਨਹੀਂ ਬੋਲਣਾ)
ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥੧੯ ॥ (੩੪੧-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When man rejects Almighty's fear (existence), then others fears (death etc.) remains in him. If fear (existence) of Almighty's appears then all the other fears within him disappears and he becomes fearless. ||19||

ਢਢਾ ਢਿਗ ; ਢੂਢਹਿ ਕਤ ਆਨਾ ॥ (ਢੱਢਾ ਬੋਲੋ) (੩੪੧-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Dheda Kabirji says that the Almighty is so close to you, then why are you searching for Him in other places?

ਢੂਢਤ ਹੀ ; ਢਹਿ ਗਏ ਪਰਾਨਾ ॥ (੩੪੧-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The one who still believe in the difference between Atma and Permatma, which is the difference of Almighty's form in individual body and in the universe, he continue to search for the Almighty elsewhere, i.e. performing Pranayam (one of Yoga method) and finally he dies in duality (his life-forces or pranas vanishes).

ਚੜਿ ਸੁਮੇਰਿ ; ਢੂਢਿ ਜਬ ਆਵਾ ॥ (ਚੜ੍ਹ ਬੋਲੋ) (੩੪੧-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Even some has search for the Almighty in the higher state of mind (Mountain Sumer) i.e. people with the strangth of performing miracles, they still failed due to the ideology of duality (knowing innerself and the Almighty as two different identities).

ਜਿਹ ਗੜੁ ਗੜਿਓ ; ਸੁ ਗੜ ਮਹਿ ਪਾਵਾ ॥੨੦॥(ਗੜ੍ਹ ਬੋਲੋ) (੩੪੧-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Ultimately, when anyone who has found Him, they found Him in the castle i.e. this body, which He Himself has created. ||20||

ਣਾਣਾ ਰਣਿ ਰੂਤਉ ; ਨਰ ਨੇਹੀ ਕਰੈ ॥ (੩੪੧-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Nhana Kabirji explains that one should be patient and make his mind a devotee of Almighty while engaged in a war with the desires (Kam, Krodh, Lobh, Moh & Ahangkar).

ਨਾ ਨਿਵੈ ; ਨਾ ਫੁਨਿ ਸੰਚਰੈ ॥ (੩੪੧-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One neither should give-up nor should joint them (5 vices).

ਧੰਨਿ ਜਨਮੁ ; ਤਾਹੀ ਕੋ ਗਣੈ ॥ (੩੪੧-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Great is the birth counted for those who have conquered (killed) their mind (ignorance) because by conquering (killing) the mind many desires vanishes.

ਮਾਰੈ ਏਕਹਿ ; ਤਜਿ ਜਾਇ ਘਣੈ ॥੨੧॥ (੩੪੧-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

By conquering the mind (ignorance) all the desire's vanishes away, just like by killing a king the entire army retreat. ||21||

ਤਤਾ ਅਤਰ ; ਤਰਿਓ ਨਹ ਜਾਈ ॥ (ਤੱਤਾ, ਅ-ਤਰ ਬੋਲੋ) (੩੪੧-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Though the letter Teta Kabirji says that it is not achievable to swim across this worldly ocean which is filled with materials (maya) i.e. it cannot be forded (crossed by mere swimming).

Question: Why the world ocean cannot be crossed?

ਤਨ , ਤ੍ਰਿਭਵਣ ਮਹਿ ; ਰਹਿਓ ਸਮਾਈ ॥ (੩੪੧-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: The tiny mind is engrossed in the three worlds; this world, the world below and the world above (Matlok, Patallok, Akashlok) i.e. the mind desires are attached to materials within these three worlds.

ਜਉ ਤ੍ਰਿਭਵਣ ; ਤਨ ਮਾਹਿ ਸਮਾਵਾ ॥ (੩੪੧-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

But when the Almighty of these three worlds remain immersed within the body i.e. the Almighty is present within His creation,

ਤਉ ਤਤਹਿ ਤਤ ਮਿਲਿਆ ; ਸਚੁ ਪਾਵਾ ॥੨੨॥ (੩੪੧-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then the creation is vanished within the mind, one has realized that the whole creation is merely an imagination of the mind and has converted in the form of the central principal which is the Almighty himself and attain the happiness. ||22||

ਥਥਾ ਅਥਾਹ ; ਥਾਹ ਨਹੀ ਪਾਵਾ ॥ **(ਥੱਥਾ ਬੋਲੋ)** (੩੪੧-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Thetha Kabirji explains that the Almighty is Unfathomable. His depth cannot be explored.

ਓਹੁ ਅਥਾਹ ; ਇਹੁ ਥਿਰੁ ਨ ਰਹਾਵਾ ॥ (੩੪੧-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

He is limitless. This mind flickers and wonders all the time.

ਥੋੜੈ ਥਲਿ ; ਥਾਨਕ ਆਰੰਭੈ ॥ (੩੪੧-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

This mind flickers all the time trying to construct a mansion (creates great thoughts) within a small life time period.

ਬਿਨੁ ਹੀ ਥਾਭਹ ; ਮੰਦਿਰੁ ਥੰਭੈ ॥੨੩॥ (੩੪੧-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The body is only on the support of breath (nothing else) which has no support, similarly one wishes to support a mansion without pillars, thus believes the life to be the truth (permanent). ||23||

ਦਦਾ ਦੇਖਿ ਜੁ ; **(ਦੱਦਾ ਬੋਲੋ)**
ਬਿਨਸਨਹਾਰਾ ॥ **(ਬਿਨਸਨ-ਹਾਰਾ ਬੋਲੋ)** (੩੪੧-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Dedha Kabirji says that whatever we see in the form of recognizable existence is perishable.

ਜਸ ਅਦੇਖਿ ; ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ ॥ (੩੪੧-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Think of Him in your heart the One who is unseen. Question: We shall think of him but how to obtain his sight (glimpse)?

ਦਸਵੈ ਦੁਆਰਿ ; ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥ (੩੪੧-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

In the Antahkarn (made of four elements - mind, intellect, memory, and ego) a padlock of ignorance is being installed and when the key of Divine Knowledge is applied to the tenth gate,

ਤਉ ਦਇਆਲ ਕੋ ; ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥ (੩੪੧-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then the sight of the House of Mercy (Almighty) is beheld. The tenth door is the one who supports nine other doors in this physical body. ||24||

ਧਧਾ ; ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ ॥ **(ਧੱਧਾ ਬੋਲੋ)** (੩੪੧-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Dhedha Kabirji says that the living beings (jeev) who are mean (low class) due to the existence of ignorance and only by obtaining the Eishwar (Supreme being - the form created by Almighty with maya of Sato virtues) one escapes the rotation of life and death. Question: Where do Jeev and Eishwar exists?

ਅਰਧਹਿ ਉਰਧਹ ; ਮੰਝਿ ਬਸੇਰਾ ॥ (੩੪੧-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: The Jeev and Eishwar exist in the Antahkarn.

ਅਰਧਹ ਛਾਡਿ ; ਉਰਧ ਜਉ ਆਵਾ ॥ (੩੪੧-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the living being (jeev) leaves the worldly passions and be awaken towards Supreme Being (Eishwer);

ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ; ਸੁਖ ਪਾਵਾ ॥੨੫॥ (੩੪੧-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then the jeev meets the Eishwar and happiness is obtained. ||25|| Question: Who is qualified for the knowledge of Almighty's union?

ਞੰਞਾ ; ਨਿਸਿ ਦਿਨੁ ਨਿਰਖਤ ਜਾਈ ॥ (੩੪੧-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Nena Kabirji answers that nights and days of a living being (jeev) which passes through admiring the Almighty.

ਨਿਰਖਤ ਨੈਨ ; ਰਹੇ ਰਤਵਾਈ ॥ (੩੪੧-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The devotees (Jagiasu) eyes become full of love while looking at (admiring) Almighty.

ਨਿਰਖਤ ਨਿਰਖਤ ; ਜਬ ਜਾਇ ਪਾਵਾ ॥ (੩੪੧-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

While gaining knowledge through religious books, one finds (knows) the Almighty in Antahkaran.

ਤਬ ਲੇ , ਨਿਰਖਹਿ ; ਨਿਰਖ ਮਿਲਾਵਾ ॥੨੬॥ (੩੪੧-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Then, one knows that the Almighty has been looking at him all the time and finally one blends with Almighty. Hence, such living being (jeev) becomes superior devotee (jagiasu) and qualifies for the knowledge of Almighty's union. ||26||

ਪਪਾ ਅਪਰ ; ਪਾਰੁ ਨਹੀ ਪਾਵਾ ॥ **(ਪੱਪਾ, ਅ-ਪਰ ਬੋਲੋ)** (੩੪੧-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Pepa Kabirji says that the Almighty is boundless and His bounds cannot be known.

ਪਰਮ ਜੋਤਿ ਸਿਉ ; ਪਰਚਉ ਲਾਵਾ ॥ (੩੪੧-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One has intimacy with the supreme light (Almighty).

ਪਾਂਚਉ ਇੰਦ੍ਰੀ ; ਨਿਗ੍ਰਹ ਕਰਈ ॥ (੩੪੧-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Therefore the one who controls his five senses and refrain them from their respective desires;

ਪਾਪੁ ਪੁੰਨੁ ਦੋਊ ; ਨਿਰਵਰਈ ॥੨੭॥ (੩੪੧-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

is relieved of the idea of both evil and goodness. ||27|| Question: If the Almighty is himself everyway, then why is there a need to control or stop our sense's desires?

ਫਫਾ , ਬਿਨੁ ਫੂਲਹ ; ਫਲੁ ਹੋਈ ॥ (ਫੱਫਾ ਬੋਲੋ) (੩੪੧-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Phepha Kabirji answers that without devotion or an attempt (the flower), knowledge (the fruit) can not be obtained and when a tree bears fruit it does not bear flower at the same time.

ਤਾ ਫਲ ਫੰਕ ; ਲਖੈ ਜਉ ਕੋਈ ॥ (੩੪੧-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

In the same way when knowledge (fruit) is obtained, then the need of deeds (flower) does not occur. The fruit of knowledge has four slices being four steps (step 4 to 7 as step 1 to step 3 is the spiritual quest stage – listening, believe and practice) of the total seven steps in attaining 'turia' (total bliss). The first three steps are the attempts (flower) taken towards the Almighty's path and the forth stage is obtained as the fruit. The Seven step's towards Turia stage[1].

ਦੂਣਿ ਨ ਪਰਈ ; ਫੰਕ ਬਿਚਾਰੈ ॥ (੩੪੧-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

By discussing and understanding one slice, the one who does not indulge into the mountain liked world and the uneven shape liked transmigration (birth and death) or doubts but with strong concentration and complete understanding.

ਤਾ ਫਲ ਫੰਕ ; ਸਭੈ ਤਨ ਫਾਰੈ ॥੨੮॥ (੩੪੧-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The fourth slice (knowledge stage) has made to realise the untruthfulness of physical (Sethul) body, soul (Sukhshem) body and the causal (Karan) body. ||28||

ਬਬਾ ; ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥ (ਬੱਬਾ ਬੋਲੋ) (੩੪੧-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

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1. [1] Good Intentions (Subh Icha) – keeping in mind to meditate
2. Good Thoughts (Subh Vichar) – ask about real-self & everything is Almighty
3. Minimise Mind Thought (Tanumansa) – mind desire stops
4. Obtain Knowledge (Satwaphad) – wakes up from materials world.
5. Free from Ego and Attachment (Asangsakat) – know all material same as materials in dreams, Not true
6. Meaningless Material (Pedharath Abavni) – forget about all worldly materials.
7. Salvation (Turiavastha) – No more differences between consious, sub-consious and unconsious states.

Through the letter Beba Kabirji says when the living being (jeev) recognises the Almighty means when one drop blends (jeev) with another drop (Almighty),

ਬਿੰਦਹਿ ਬਿੰਦਿ ; ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥ (੩੪੧-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

and when one has merged with Almighty then he can be never separated just like a drops of same equal properties cannot be separated again. Question: How would Almighty blend one into himself?

ਬੰਦਉ ਹੋਇ ; ਬੰਦਗੀ ਗਹੈ ॥ (੩੪੧-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: Becoming Almighty's slave, man ought to hold fast His meditation. Question: How can one fulfill his commitment while being indulge in meditation?

ਬੰਦਕ ਹੋਇ ; ਬੰਧ ਸੁਧਿ ਲਹੈ ॥੨੯॥ (੩੪੨-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: If one get commited in Almighty's meditation then, Almighty performs his servant's commitments and takes care of him like a very close relation. ||29||

ਭਭਾ , ਭੇਦਹਿ ਭੇਦ ; ਮਿਲਾਵਾ ॥ (ਭੱਭਾ ਬੋਲੋ) (੩੪੨-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Though the letter Bhebha Kabirji says that the five type of difference; 1. Supreme Being and living being 2. Almighty and Supreme Being 3. between living being 4. living being and unmovable beings 5. total difference between all (also known as 1. between living beings 2. between unmovable beings 3. living being and unmovable being 4. living being and supreme being (Ishwer) 5. unmovable being and supreme being, all the differences will vanish with knowledge and by piercing (removing) doubt thus the union with God is achieved.

ਅਬ ਭਉ ਭਾਨਿ ; ਭਰੋਸਉ ਆਵਾ ॥ (੩੪੨-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

By shattering fears (there are 7 types of fears); I have, now, gained confidence[2]. Question: Which is the faith (confidence) that has been gained?

ਜੋ ਬਾਹਰਿ ; ਸੋ ਭੀਤਰਿ ਜਾਨਿਆ ॥ (੩੪੨-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: The Almighty known earlier to be outside, I have, now found within me.

ਭਇਆ ਭੇਦੁ ; ਭੂਪਤਿ ਪਹਿਚਾਨਿਆ ॥੩੦॥ (੩੪੨-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When I have obtained knowledge then the King (Almighty) has been recognized. ||30||

ਮਮਾ , ਮੂਲ ਗਹਿਆ ; ਮਨੁ ਮਾਨੈ ॥ (੩੪੨-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

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[2] Seven types of fear: 1. This world's fear, 2. Next world fear, 3. Birth fear, 4. Social Class fear, 5.Self protection fear, 6. Hidden sins fear (ensuring sins are not exposed) & 7. Reflective fear (self created fear - that occurs and disappears rapidly)

Through the letter Mem-ma Kabirji says that by holding to the base (Almighty) i.e by developing faith, then the Antahkaran agrees and is satisfied.

ਮਰਮੀ ਹੋਇ ; ਸੁ ਮਨ ਕਉ ਜਾਨੈ ॥ (੩੪੨-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One who discovers the secret of Guru's sermons then his/her mind is known as the form of Almighty. (Jot saroop).

ਮਤ ਕੋਈ ; ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ ॥ (੩੪੨-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the mind meets, i.e. when one experiences the state of mind towards Almighty then there should be no delay in attaching the mind to Him.

ਮਗਨ ਭਇਆ ਤੇ ; ਸੋ ਸਚੁ ਪਾਵੈ ॥੩੧॥ (੩੪੨-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Only by immersing into Almighty, one obtains truth / happiness. ||31||

ਮਮਾ , ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ; ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥ (੩੪੨-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Mem-ma again Kabirji says that devotee has a business with his mind because by controlling the mind he attains salvation.

ਮਨ ਹੀ ਮਨ ਸਿਉ , ਕਹੈ ਕਬੀਰਾ ;
ਮਨਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥੩੨॥ (੩੪੨-੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji sermon his mind that there is none more qualified then the mind itself or better teacher then the mind that he has ever discovered. ||32||

ਇਹੁ ਮਨੁ ਸਕਤੀ ; ਇਹੁ ਮਨੁ ਸੀਉ ॥ (੩੪੨-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

This mind becomes materialistic after being indulged in materials (maya) and the same mind converts into Supreme Being upon indulging with Almighty.

ਇਹੁ ਮਨੁ ; ਪੰਚ ਤਤ ਕੋ ਜੀਉ ॥ (੩੪੨-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

In the same manner when this mind indulges into the physical body (made of five principal elements; 1. Air, 2. Fire, 3. Water, 4. Soil and 5. Ether/Vacuum) it becomes the body form. The mind is created from the Sato progeny (Ansh) of the principal elements and that's why it is known as the living being of the five principal elements.

ਇਹੁ ਮਨੁ ਲੇ ; ਜਉ ਉਨਮਨਿ ਰਹੈ ॥ (੩੪੨-੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

If this mind comes under control then the mind resides in total bliss (Turia) state means that when this mind is channeled, and guided to enlightenment it immerses into its real-form.

ਤਉ ; ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ ॥੩੩॥ (੩੪੨-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The mind then describes the secrets in all three worlds (Matlok, PetalLok & Akashlok). Means that the mind attains super natural powers and realizes that all three worlds are merely imagination and Almighty is the only truth.||33||

ਯਯਾ , ਜਉ ਜਾਨਹਿ , ਤਉ ਦੁਰਮਤਿ ਹਨਿ ; **(ਯਈਆ ਬੋਲੋ)**
ਕਰਿ ਬਸਿ ਕਾਇਆ ਗਾਉ ॥ (੩੪੨-੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Yey-ya Kabirji says that if one is interested to gain knowledge pertaining to Almighty then he shall destroy his wickedness (Dhurmat) and protect his village (body) by being station (holding) against all the desires (kam, kerod, lobh, moh & ahankar).

ਰਣਿ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ; ਸੂਰਉ ਥਾਰਉ ਨਾਉ ॥੩੪॥ (੩੪੨-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When you are engaged in the battle with the desires, don't run away; after obtaining victory from these enemies, only then one is known as a warrior. ||34||

ਰਾਰਾ ਰਸੁ ; ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥ **(ਨਿ-ਰਸ ਬੋਲੋ)** (੩੪੨-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Rara Kabirji says that ever sweet Almighty's bliss is recognized as unpleasant,

ਹੋਇ ਨਿਰਸ ; ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥ **(ਨਿ-ਰਸ ਬੋਲੋ)** (੩੪੨-੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

and the pleasure of desires which are unpleasant is recognized as significantly sweet.

ਇਹ ਰਸ ਛਾਡੇ ; ਉਹ ਰਸੁ ਆਵਾ ॥ (੩੪੨-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Only after abandoning the worldly pleasures and desires, the real-self (Atma) bliss is obtained.

ਉਹ ਰਸੁ ਪੀਆ ; ਇਹ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥ (੩੪੨-੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the real-self bliss nectar is quaffed (drink with great enjoyment) then the worldly desires are not pleasing at all. ||35||

ਲਲਾ ; ਐਸੇ ਲਿਵ ਮਨੁ ਲਾਵੈ ॥ **(ਲੱਲਾ ਬੋਲੋ)** (੩੪੨-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Lel-la Kabirji says that the mind should focus on Almighty in such manner that;

ਅਨਤ ਨ ਜਾਇ ; ਪਰਮ ਸਚੁ ਪਾਵੈ ॥ (੩੪੨-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

the mind never wonder any where else, by this manner the highest level of happiness can be obtained.

ਅਰੁ ਜਉ ; ਤਹਾ ਪ੍ਰੇਮ ਲਿਵ ਲਾਵੈ ॥ (੩੪੨-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

In addition, the one who is in the state of total bliss develops passion (love) for Almighty which creates consistent concentration in Almighty,

ਤਉ ਅਲਹ ਲਹੈ ; **(ਅੱਲਹ ਬੋਲੋ)**
ਲਹਿ ਚਰਨ ਸਮਾਵੈ॥੩੬॥ (੩੪੨-੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

only then one recognizes Almighty and absorbs in him (who is the support of all). ||36||

ਵਵਾ ; ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮ੍ਹਾਰਿ ॥ (੩੪੨-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Wawa Kabirji sermons, remember Almighty continuously.

ਬਿਸਨ ਸੰਮ੍ਹਾਰਿ ; ਨ ਆਵੈ ਹਾਰਿ ॥ (੩੪੨-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

By remembering Almighty one shall never face defeat in the war against the birth and death cycle.

ਬਲਿ ਬਲਿ ; ਜੇ ਬਿਸਨ ਤਨਾ , ਜਸੁ ਗਾਵੈ ॥ (੩੪੨-੧੦, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One should sacrifice oneself's mind and physical body unto those who praises Almighty's presence in all the creation (the one who only sees Almighty as common in everyone despite of the physical or mental differences).

ਵਿਸਨ ਮਿਲੇ ; ਸਭ ਹੀ ਸਚੁ ਪਾਵੈ ॥੩੭॥ (੩੪੨-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Those who praise such blessed ones also obtain union with Almighty and obtain their real-self (everlasting) happiness. ||37||

ਵਾਵਾ , ਵਾਹੀ ਜਾਨੀਐ ; ਵਾ ਜਾਨੇ ਇਹੁ ਹੋਇ ॥ (੩੪੨-੧੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Wawa Kabirji says that one should know the Almighty because by knowing Him, one becomes Him.

ਇਹੁ ਅਰੁ ਓਹੁ ਜਬ ਮਿਲੈ ;
ਤਬ ਮਿਲਤ ਨ ਜਾਨੈ ਕੋਇ ॥੩੮॥ (੩੪੨-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the union between the being (jeev) and Almighty is established, it becomes permanent union then none can distinguish them just like the mixture of river and sea water and none can differentiate them (river water and sea water is known as different until they merge). ||38||

ਸਸਾ ; ਸੋ ਨੀਕਾ ਕਰਿ ਸੋਧਹੁ ॥ (੩੪੨-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Ses-sa Kabirji says, discuss and understand the Almighty in depth.

ਘਟ ਪਰਚਾ ਕੀ ; ਬਾਤ ਨਿਰੋਧਹੁ ॥ (੩੪੨-੧੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Refrain mind from all other discussions pertaining to worldly pleasures which allures the mind for a short period and keeps on changing.

ਘਟ ਪਰਚੈ ; ਜਉ ਉਪਜੈ ਭਾਉ ॥ (੩੪੨-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the love for Almighty's reunion grows within,

ਪੂਰਿ ਰਹਿਆ ; ਤਹ ਤ੍ਰਿਭਵਣ ਰਾਉ ॥੩੯॥ (੩੪੨-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

there the Almighty, king of three worlds is found to remains fully pervading in Antahkaran. ||39||

ਖਖਾ ; ਖੋਜਿ ਪਰੈ ਜਉ ਕੋਈ ॥
ਜੋ ਖੋਜੈ ; ਸੋ ਬਹੁਰਿ ਨ ਹੋਈ ॥ (੩੪੨-੧੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Khek-kha Kabirji says that once someone starts to travel on a path with intention to search for the Almighty and after reaching the destiny one discovers there is nothing other then the Almighty which includes him, then the identity of the searcher vanishes and absorbs into Almighty. Question: How to start the journey towards Almighty?

ਖੋਜ ਬੂਝਿ ; ਜਉ ਕਰੈ ਬੀਚਾਰਾ ॥ (੩੪੨-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One who searches Almighty with Guru's consultation and gives serious thought,

ਤਉ ਭਵਜਲ ਤਰਤ ; ਨ ਲਾਵੈ ਬਾਰਾ ॥੪੦॥ (੩੪੨-੧੪, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

he then crosses the worldly materialistic ocean in an instant. ||40||

ਸਸਾ ; ਸੋ ਸਹ ਸੇਜ ਸਵਾਰੈ ॥ (ਸੱਸਾ ਬੋਲੋ) (੩੪੨-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Ses-sa Kabirji says the devotee is like a bride who serves Almighty who is the bridegroom, prepares for Him a bed that is the Antahkaran for Almighty.

ਸੋਈ ਸਹੀ ; ਸੰਦੇਹ ਨਿਵਾਰੈ ॥ (੩੪੨-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Thus, such is the true devotee who has vanish all his doubts.

ਅਲਪ ਸੁਖ ਛਾਡਿ ; ਪਰਮ ਸੁਖ ਪਾਵਾ ॥ (੩੪੨-੧੫, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

When the devotee sacrifices the worldly pleasures (desires) for the purpose of reunion with Almighty; thus, such devotee attains real-self bliss which is the most supreme and everlasting happiness.

ਤਬ ਇਹ ਤ੍ਰੀਅ ; ਓੁਹੁ ਕੰਤੁ ਕਹਾਵਾ ॥੪੧॥ (੩੪੨-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Then the honored devotee is called the bride of the Almighty, her Bridegroom. ||41||

ਹਾਹਾ ; ਹੋਤ ਹੋਇ , ਨਹੀ ਜਾਨਾ ॥ (੩੪੨-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Haha Kabirji says that one is ignorant of the fact that he was suppose to reunite with Almighty in his lifetime.

ਜਬ ਹੀ ਹੋਇ ; ਤਬਹਿ ਮਨੁ ਮਾਨਾ ॥ (੩੪੨-੧੬, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

One shall only transform into Almighty's form once his mind develops faith means that one acknowledges the Almighty's presence, only then the mind is pleased and appeased. Question: Scriptures has described Almighty, then why is there a need for faith? Answer;

ਹੈ ਤਉ ਸਹੀ ; ਲਖੈ ਜਉ ਕੋਈ ॥ (੩੪੨-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

There is no doubt about the Almighty's existence, only if someone could know Him in the true perspective. Question: What happens when the Almighty is known?

ਤਬ ਓਹੀ ਉਹੁ ; ਏਹੁ ਨ ਹੋਈ ॥੪੨॥ (੩੪੨-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Answer: Then one realizes that he is also the form of Almighty and then only Almighty remains in his vision and other then Him, nothing else remains. ||42|| Question: If the being (jeev) is truly the form of Almighty then why this being (jeev) remains in sadness and has to bare pains?

ਲਿੰਉ ਲਿੰਉ ਕਰਤ ; ਫਿਰੈ ਸਭੁ ਲੋਗੁ ॥ (੩੪੨-੧੭, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji answers that because of the self created wishes being (jeev) goes about saying e.g. I want to obtain this and that;

ਤਾ ਕਾਰਣਿ ; ਬਿਆਪੈ ਬਹੁ ਸੋਗੁ ॥ (੩੪੨-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

because of this reason, human has to go through many types of pains and disappointments. Question: How to escape from such pains?

ਲਖਿਮੀਬਰ ਸਿਉ ; ('ਲਖਿਮੀ-ਬਰ' ਬੋਲੋ)
ਜਉ ਲਿਉ ਲਾਵੈ ॥ (੩੪੨-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji answers that only when one concentrates on Maya's husband (who is the Almighty himself);

ਸੋਗੁ ਮਿਟੈ ; ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ ॥੪੩॥ (੩੪੨-੧੮, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

then all the sorrows (of this world and next world) departs and one attains happiness because the cause for all pains is worldly attachment which disappears immediately as one performs Almighty's meditation. Kabirji stresses that the whole creation is merely an illusion so is its pains and pleasures. ||43||

ਖਖਾ ; ਖਿਰਤ ਖਪਤ ਗਏ ਕੇਤੇ ॥ (ਖੱਖਾ ਬੋਲੋ) (੩੪੨-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Through the letter Khek-kha Kabirji continues that there are many humans being exhorted and many have perished away spending their lifetime in fulfilling their worldly desires.

ਖਿਰਤ ਖਪਤ ; ਅਜਹੂੰ ਨਹ ਚੇਤੇ ॥ (੩੪੨-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Although this being (jeev) observes present and are knowledgeable about the past; still ignores the truth by refusing to remember Almighty. The eternal bliss will never be obtained.

ਅਬ ਜਗੁ ਜਾਨਿ ; ਜਉ ਮਨਾ ਰਹੈ ॥ (ਮਨ੍ਹਾ ਬੋਲੋ) (੩੪੨-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

While revealing the truth Kabirji gives hope that even now if one takes an attempt to realize the temporary nature of the world and restrains his mind from worldly thoughts,

ਜਹ ਕਾ ਬਿਛੁਰਾ ; ਤਹ ਥਿਰੁ ਲਹੈ ॥੪੪॥ (੩੪੨-੧੯, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

one shall find a permanent place there from where he was separated. ||44||

ਬਾਵਨ ਅਖਰ ; ਜੋਰੇ ਆਨਿ ॥ (੩੪੩-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji said to the Pandit that although human has develop the skill to join the fifty two letters in various different manners,

ਸਕਿਆ ਨ ; ਅਖਰੁ ਏਕੁ ਪਛਾਨਿ ॥ (੩੪੩-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

but they failed to recognize the One word of the Almighty who is the ultimate.

ਸਤ ਕਾ ਸਬਦੁ ; ਕਬੀਰਾ ਕਹੈ ॥ (੩੪੩-੧, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji says that I utter the word of truth which explains the realization of Almighty.

ਪੰਡਿਤ ਹੋਇ ; ਸੁ ਅਨਭੈ ਰਹੈ ॥ (੩੪੩-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Kabirji further explains that only those Brahmins are recognized as Pandit who are knowledgeable and posses equal vision in all without any discrimination (e.g. caste, social status, etc.)

ਪੰਡਿਤ ਲੋਗਹ ਕਉ ; ਬਿਉਹਾਰ ॥ (੩੪੩-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

The worldly literate Pandits has only use the letters as a mean to earn a living by joining them together.

ਗਿਆਨਵੰਤ ਕਉ ; ਤਤੁ ਬੀਚਾਰ ॥ (੩੪੩-੨, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

But the fifty-two letters which are uttered in this hymn will be guidance for those scholars who contemplates on Almighty.

ਜਾ ਕੈ ਜੀਅ ; ਜੈਸੀ ਬੁਧਿ ਹੋਈ ॥ (੩੪੩-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Who ever posses worldly or godly intellect, shall obtain knowledge accordingly from these alphabets

ਕਹਿ ਕਬੀਰ ; ਜਾਨੈਗਾ ਸੋਈ ॥੪੫॥ (੩੪੩-੩, ਗਉੜੀ ਪੂਰਬੀ, ਭਗਤ ਕਬੀਰ ਜੀ)

Says Kabir, the intellect within ones mind shall understand the depth of the alphabets meaning correspondingly to how deep the intellect has develop in the path of wisdom. ||45||

20. SELOK SEHASKRITI

ੴ ; ਸਤਿਨਾਮੁ , ਕਰਤਾ ਪੁਰਖੁ , ਨਿਰਭਉ ਨਿਰਵੈਰੁ ; ਅਕਾਲ ਮੂਰਤਿ , ਅਜੂਨੀ ਸੈਭੰ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੧੩੫੩-੪)

One (EAK) who is the universal creator (ONGKAR), he is the truth (SAT) (never change), he exist everywhere (NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), he is the only male and the rest are females (PURKH), he is without (Nir) fear (Bhao), he is without (Nir) enmity (Vair), he is immortal and beyond time (Akaal), he is beyond reincarnation and unborn (Ajunee), he is self-illumined and self-existence (saibhang), one who can be known, understood and attained the grace of a Guru (GURPERSAD).

ਸਲੋਕ , ਸਹਸਕ੍ਰਿਤੀ ; ਮਹਲਾ ੧ ॥ (੧੩੫੩-੬)

Shalok Sehskritee, First Mahl:

Prologue: During one of his expeditions, when Guru Nanak Dev Ji reached Kanshi, a group of Pandits were performing Thakur Puja at the banks of the river Ganges. Among them was one Pandit Gopal who had laid out an ostentatious display of idols in the service of Thakur Puja (worship). Sri Guru Nanak Dev Ji entered and sat at Pandit Gopal Ji's Puja scene (setting) in the manner (guise) in which he arrived without washing his feet. This enraged Pandit Gopal who admonished Guru Ji for his audacity saying that you have desecrated my Puja . Guru Ji then calmly proclaimed that performing such hypocrisy rituals and Puja can't accomplish you the deliverance you seek. The Pandit was moved and softened upon hearing Guru Ji's words and in deep reverence bent down and touched Guru Ji's feet with both hands. The Pandit then implored Guru Ji humbly for his sermon on attaining salvation. By this time the other Pandits too had come forward and sat in Guru Ji's audience. For the sake of Pandit Gopal as well as the other Pandits, Guru Ji recited the following four Selokas as Sermon for the deliverance one seeks in this life.

ਪੜਿ ਪੁਸ੍ਤਕ ; ਸੰਧਿਆ ਬਾਦੰ ॥ (ਪੁਸਤਕ ਬੋਲੋ) (੧੩੫੩-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)
ਸਿਲ ਪੂਜਸਿ ; ਬਗੁਲ ਸਮਾਧੰ ॥ (੧੩੫੩-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

Dear Pandit, it is useless to read divine books and perform 'trikal sandhia' and other hyprocrisy rituals like worshipping stone (Salgram) and pretend to sit in deep meditation just like a crane, if you are using all the knowledge and practice to create arguments with others to prove your intelligence and perfectness.

ਮੁਖਿ ਝੂਠੁ ; ਬਿਭੂਖਨ ਸਾਰੰ ॥ (੧੩੫੩-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ; ਬਿਚਾਰੰ ॥ **(ਤ੍ਰੈ-ਪਾਲ ਬੋਲੋ)** (੧੩੫੩-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The lies you utter are portrayed as priceless ornaments to make appear as holy truths the gaiteri (a three verse – of 8 words each – stanza) you recite three times a day during trikal sandhia is only to depict your false devoutness or either and the sustainer of the three worlds (heaven, earth, and hell) is watching you and contemplating your every action.

ਗਲਿ ਮਾਲਾ ; ਤਿਲਕ ਲਿਲਾਟੰ ॥ (੧੩੫੩-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)
ਦੁਇ ਧੋਤੀ ; ਬਸਤ੍ਰ ਕਪਾਟੰ ॥ (੧੩੫੩-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

You wear a rosary (mala) round your neck, anoint your forehead with a tilak (a saffron mark)as a symbol of purity, carry two dhotis (sarongs) as well as place a wet cloth folded four times over your head while performing puja (prayers) or either and wear silk clothings to characterise and portray a picture of cleanliness and purity.

ਜੋ ਜਾਨਸਿ ; ਬ੍ਰਹਮੰ ਕਰਮੰ ॥ (੧੩੫੩-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)
ਸਭ ਫੋਕਟ ; ਨਿਸਚੈ ਕਰਮੰ ॥ (੧੩੫੩-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The ones who are not aware of the Almighty attainment deeds i.e the ones who are without the truthful practices are the ones who only practices mere rituals without understanding the principals therefore the ones who are aware of the Almighty attainment deeds and practices knows that all these superstitious deeds and rituals are in-vain.

ਕਹੁ ਨਾਨਕ ; ਨਿਸਚੌ ਧ੍ਹਿਾਵੈ ॥ **(ਧਿਆਵੈ ਬੋਲੋ)** (੧੩੫੩-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

Guru ji says therefore meditate on Almighty's name in utmost faith.

ਬਿਨੁ ਸਤਿਗੁਰ ; ਬਾਟ ਨ ਪਾਵੈ ॥੧॥ (੧੩੫੩-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

However without the true Guru one does not find the passage (art of) to focus on Almighty.

ਨਿਹਫਲੰ , ਤਸੁ ਜਨਮਸੁ ; **(ਤੱਸਿਅ, ਜਨਮੱਸਿਅ ਬੋਲੋ)**
ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥ (੧੩੫੩-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The birth into this world as a human has no significance and is fruitless as long as one does not acquire the knowledge of Brahm (the Supreme Being) and understands his mysteries.

ਸਾਗਰੰ ਸੰਸਾਰਸੁ ; **(ਸੰਸਾਰੱਸਿਅ ਬੋਲੋ)**
ਗੁਰਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥ (੧੩੫੩-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The materialistic world is like a turbulent sea that is crossed over by a rare few with the grace of Guru.

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ; ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥ (੧੩੫੩-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

Sri Guruji says therefore dear brother deliberate on Almighty who creates causes for all actions.

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ; ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥ (੧੩੫੩-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The cause (creation) is in the control of the creator whose form; the Brahm form (which represents a force, power or energy) permeates the creation and sustains it.

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ;
ਬੇਦ ਸਬਦੰ , ਤ ਬ੍ਰਾਹਮਣਹ ॥ (੧੩੫੩-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The trait of the Jogi's faith is to acquire divine knowledge and preach this knowledge in order to attain unity with Almighty.

ਖ੍ਯ੍ਯਤ੍ਰੀ ਸਬਦੰ , ਸੂਰ ਸਬਦੰ ; (ਖਿਅਤ੍ਰੀ ਬੋਲੋ)
ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ ॥ (ਪਰਾ-ਕ੍ਰਿਤਹ ਬੋਲੋ) (੧੩੫੩-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The Khatri's faith is the bravery, to protect civilians and to make donations whereas Vaish's faith is to assist, perform trading, perform agricultural work and take care of the livestock (cows). The Sudra's faith is to be of service to others i.e to provide services to the three sects (Brahmin, Khatri and Vaish) to make a living.

ਸਰਬ ਸਬਦੰ , ਤ ਏਕ ਸਬਦੰ ; ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਉ ॥ (੧੩੫੩-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

The common and supreme faith of all human beings, if only one is aware of it, is to acquire divine knowledge of Almighty in order to understand His mysteries.

ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ; ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥ (੧੩੫੩-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

Guru Ji says that I'm his disciple who has understood Almighty's mysteries for he is free from the influence of materialism (i.e., he is above this world) and is one (united) with Almighty.

ਏਕ ਕ੍ਰਿਸ੍ਨੰ ਤ ਸਰਬ ਦੇਵਾ ; ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ ॥ (ਕਰਿਸਨੰ ਬੋਲੋ)
ਆਤਮੰ ਸ੍ਰੀ ਬਾਸ੍ਵਦੇਵਸ੍ ; ਜੇ ਕੋਈ ਜਾਨਸਿ ਭੇਵ ॥ (ਬਾਸੁਅ-ਦੇੱਵਸਿਅ ਬੋਲੋ)

Almighty is the creator of all the deities and he himself is in the being (jeev) form i.e although Almighty is the universal creator, he dwells within his creation in the form called real-self (Atma). The real-self (Atma) is the form of glorious (Sri) Almighty if only one is able to understand the secret of identical form of the being (jeev) and Almighty i.e although the physical form can be different between the beings like human, animals, etc. which are made of the five principal elements but the life which dwells in all the creation is the real-self (Atma). Atma is the Almighty himself and this animates the entire creation.

ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ; ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ ॥੪॥ (੧੩੫੩-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੧)

Guru Ji says that I'm his deciple who sees no distinction between Almighty and his creation for he is immaculate (free from the influence of materialism) and is one (united) with Almighty. The creation is the visible image of the Creator whereas the Brahm is the invisible form of the Creator that pervades the creation. In other words, Almighty is omnipresent and resides within his creation. The Brahmin was satisfied and convinced with Guru Ji's sermon and respectfully kept a record of these selokas in his possession.

ਸਲੋਕ , ਸਹਸਕ੍ਰਿਤੀ ; ਮਹਲਾ ੫ (੧੩੫੩-੧੫)

Shalok Sehskritee , Fifth Mahl:

Prologue: Pandit Gopal who became Guru Nanak Dev Ji's deciple in Kansi had two grandsons, Har Krishen and Har Lall. Both had knowledge of the Shastras but were unable to clear their doubts and break free from worldly attachments. After their farther's death, they became despondent and could not overcome their grief even by immersing themselves in reading the Shastras. They found some consolation when they read the Selokas of Guru Nanak Dev Ji kept in safety by their parents. Counsel with their elders revealed that Guru Arjan Dev Ji is now sitting on Guru Nanak Dev Ji's throne in Amritsar. Seeing no distinction between Guru Arjan Dev Ji and Guru Nanak Dev Ji, they arrived at Amritsar and met Guru Arjan Dev Ji at RamSar Teerath where the compilation works of Sri Guru Granth Sahib Ji were in progress. The two Pandits paid their respects and homage to Guru Ji, offered the four Selokas of Guru Nanak Dev Ji in their possession and seeked Guru Ji's blessing to be freed from worldly attachments. Sri Guru Arjan Dev Ji obliged and gave them sermon by reciting the following Selokas which are compiled along the same lines as the earlier Selokas for the benefit of the entire mankind.

ੴ ; ਸਤਿਨਾਮੁ , ਕਰਤਾ ਪੁਰਖੁ , ਨਿਰਭਉ ਨਿਰਵੈਰੁ ;
ਅਕਾਲ ਮੂਰਤਿ , ਅਜੂਨੀ ਸੈਭੰ , ਗੁਰਪ੍ਰਸਾਦਿ ॥ (੧੩੫੩-੧੫)

One (EAK) who is the universal creator (ONGKAR), he is the truth (SAT) (never change), he exist everywhere (NAM), he is the creator (KAR) and sustainer (TA), he exists in all the worlds (PUR), he destroys all the worlds (KH), he is the only male and the rest are females (PURKH), he is without (Nir) fear (Bhao), he is without (Nir) enmity (Vair), he is immortal and beyond time (Akaal), he is beyond reincarnation and unborn (Ajunee), he is self-illumined and self-existence (saibhang), one who can be known, understood and attained the grace of a Guru (GURPERSAD).

ਕਤੰਚ ਮਾਤਾ ਕਤੰਚ ਪਿਤਾ ;
ਕਤੰਚ , ਬਨਿਤਾ ਬਿਨੋਦ ਸੁਤਹ ॥ (੧੩੫੩-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In our earlier rebirths we had relatives and relationships that did not last indefinitely. Say then where from is he your father and whence she your mother and whence she your wife, the one with whom you had had the pleasure of engaging in physical congress and wherefrom are they your son (children) meaning such relationships are transitory and not everlasting. (whence – kahan se; bhav kahin se bhe nahi.)

ਕਤੰਚ ਭ੍ਰਾਤ ਮੀਤ ਹਿਤ ਬੰਧਵ ;
ਕਤੰਚ , ਮੋਹ ਕੁਟੰਬ੍ਯ੍ਯਤੇ ॥ **(ਕੁਟੰਬਿਅਤੇ ਬੋਲੋ)** (੧੩੫੩-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Again whence he your brother, friend or affectionate relative and what then are the affections and attachments with immediate family members meaning such affections and attachments are in vain.

ਕਤੰਚ ਚਪਲ ਮੋਹਨੀ ਰੂਪੰ ; ਪੇਖੰਤੇ ਤਿਆਗੰ ਕਰੋਤਿ ॥ (੧੩੫੩-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even this wealth that enchants one is mercurial and slips away before one's very sight, although the human spends his entire life to gather it therefore whats great about it, meaning it's worthless. Say then, why do you crave for that which is not going to remain faithful to you forever, meaning it's pointless. Question: So is there something that remains faithful to us forever? Answer

ਰਹੰਤ ਸੰਗ ਭਗਵਾਨ ਸਿਮਰਣ ;
ਨਾਨਕ , ਲਬਧ੍ਯ੍ਯੰ ਅਚੁਤ ਤਨਹ ॥੧॥ **(ਲੱਬਧਿਅੰ ਬੋਲੋ)** (੧੩੫੩-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that only meditation of the Almighty is everlasting and stays with us forever and this meditation is procured from Saints who are the resolute Sons of Almighty (i.e., those who are not swayed by passions and desires).

ਧ੍ਰਿਗੰਤ ਮਾਤ ਪਿਤਾ ਸਨੇਹੰ ; ਧ੍ਰਿਗ ਸਨੇਹੰ ਭ੍ਰਾਤ ਬਾਂਧਵਹ ॥ (੧੩੫੪-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Thus contemptible (cursed) is the affection for the parents (mother and father) and contemptible (cursed) is be the affection for the brother and relatives without the rememberance of Almighty's Name.

ਧ੍ਰਿਗ ਸ੍ਨੇਹੰ ; ਬਨਿਤਾ ਬਿਲਾਸ ਸੁਤਹ ॥ (ਸਨੇਹੰ ਬੋਲੋ) (੧੩੫੪-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Contemptible (cursed) is the lust for the wife and the affection for the children.

ਧ੍ਰਿਗ ਸ੍ਨੇਹੰ ; ਗ੍ਰਿਹਾਰਥਕਹ ॥ (ਸਨੇਹੰ, ਗ੍ਰਿਹਾਰਥ-ਕਹ ਬੋਲੋ) (੧੩੫੪-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Contemptible (cursed) is be the longing for the requisities of the household, without Almighty's meditation.

ਸਾਧਸੰਗ ਸ੍ਨੇਹ ਸਤ੍ਿੰ ; (ਸਨੇਹ, ਸੱਤਿਅੰ ਬੋਲੋ)
ਸੁਖਯੰ ਬਸੰਤਿ ਨਾਨਕਹ ॥੨॥ (ਸੁਖਇਅੰ ਬੋਲੋ) (੧੩੫੪-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The love one receives from congregating with saints is the true love meaning this is the pathway to one becoming righteous (sachiaar) and attaining the eternal form of Almighty. Guru Ji says that one who dwells in the assembly of saints' lives in everlasting joy and bliss forever, i.e., breaks free from the shackles of birth and death.

ਮਿਥ੍ੰਤ ਦੇਹੰ ; ਖੀਣੰਤ ਬਲਨੰ ॥ (ਮਿਥਿਅੰਤ ਬੋਲੋ) (੧੩੫੪-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

This physical body is the form of falsehood because day by day the strength reduces (proportionally) as the increase in age,

ਬਰਧੰਤਿ ਜਰੂਆ ; ਹਿਤ੍ੰਤ ਮਾਇਆ ॥ (ਹਿਤਿਅੰਤ ਬੋਲੋ) (੧੩੫੪-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

even then the human's love for mammon (maya) keep on increasing means that this physical form is mortal and therefore delusive; age catches up, its strength dwindles but the yearning for materialism does not diminish the least bit.

ਅਤ੍ੰਤ ਆਸਾ ; ਆਥਿਤ੍ ਭਵਨੰ ॥ (ਅਤਿਅੰਤ, ਆਥਿਤਿਅ ਬੋਲੋ) (੧੩੫੪-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The desire for materialism is so intense that it makes one become oblivious of the fact that one is a mere tourist in this world;

ਗਨੰਤ ਸ੍ਵਾਸਾ ; ਭੈਯਾਨ ਧਰਮੰ ॥ (ਸੁਆਸਾ, ਭੈਇਆਨ ਬੋਲੋ) (੧੩੫੪-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

and that the ominous and dreadful apostle of death (Dharm Raj) is keeping count of the number of breaths left (i.e. yet) to be taken and is thereby waiting in earnest to seize upon and carry one away to the world beyond.

ਪਤੰਤਿ , ਮੋਹ ਕੂਪ , ਦੁਰਲਭ੍ ਦੇਹੰ ; (ਦੁਰੱਲਭਿਅ ਬੋਲੋ)
ਤਤ ਆਸ੍ਰਯੰ ਨਾਨਕ ॥ (ਆਸ੍ਰਇਅੰ ਬੋਲੋ) (੧੩੫੪-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

One keeps plunging deeper and deeper into the pit of affection and attachment upon taking residence in the priceless human body. Guru Ji says in order to seek protection against the distractions of affections and attachments one should;

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ; ਗੋਬਿੰਦ ਗੋਪਾਲ ਕ੍ਰਿਪਾ ॥੩॥ (੧੩੫੪-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

worship Almighty with mind, body, and speech to seek mercy and protection.

ਕਾਚ ਕੋਟੰ ਰਚੰਤਿ ਤੋਯੰ ; (ਤੋਇਅੰ ਬੋਲੋ)
ਲੇਪਨੰ ਰਕਤ ਚਰਮਣਹ ॥ (ਚਰਮ-ਣਹ ਬੋਲੋ) (੧੩੫੪-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The human body is like a fortress of glass (fragile and destructible) built with water (sperm and ovum) and is plastered with blood and skin.

ਨਵੰਤ ਦੁਆਰੰ , ਭੀਤ ਰਹਿਤੰ ;
ਬਾਇ ਰੂਪੰ ਅਸਥੰਭਨਹ ॥ (ਅਸਥੰਭ-ਨਹ ਬੋਲੋ) (੧੩੫੪-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

There are nine doors (passages) at nine parts of the body which are without walls means that all the nine doors remain open since birth and are supported by the pillars of air i.e breath.

ਗੋਬਿੰਦ ਨਾਮੰ ਨਹ ਸਿਮਰੰਤਿ ;
ਅਗਿਆਨੀ ਜਾਨੰਤਿ ਅਸਥਿਰੰ ॥ (੧੩੫੪-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ignorant deems this fragile and destructible body as permanent and does not recite Almighty's Name but instead wiles away (squanders) this precious life in a fruitless quest for fulfilment of perishable worldly possessions and later torments in the afterlife.

ਦੁਰਲਭ ਦੇਹ ਉਧਰੰਤ ; ਸਾਧ ਸਰਣ ਨਾਨਕ ॥ (ਦੁਰ-ਲੱਭ ਬੋਲੋ)
ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ; ਹਰਿ ਹਰੇ ਜਪੰਤਿ ॥੪॥ (੧੩੫੪-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Says Guru Ji one who takes refuge in the assembly of Saints and recites Almighty's Name, (Har Har, a name that symbolises Almighty as the dispeller of affliction, grief, sorrow; worries, concerns; apprehensions and fear of death) with mind, body and speech atones for ones precious life and attains salvation.

ਸੁਭੰਤ ਤੁਯੰ , ਅਚੁਤ ਗੁਣਗ੍ਯੰ ; (ਤੁਇਅੰ, ਗੁਨ'ਗਿਅੰ ਬੋਲੋ)
ਪੂਰਨੰ , ਬਹੁਲੋ ਕ੍ਰਿਪਾਲਾ ॥ (੧੩੫੪-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dearest Almighty, you are glorious, resolute, unwavering, of firm disposition, righteous, omnipresent, and profoundly benevolent and compassionate;

ਗੰਭੀਰੰ ਊਚੈ ; ਸਰਬਗਿ ਅਪਾਰਾ ॥ (੧੩੫੪-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

deeply serene, lofty, exalted, majestic, omniscient, and limitless.

ਭ੍ਰਿਤਿਆ ਪ੍ਰਿਅੰ ; ਬਿਸ੍ਰਾਮ ਚਰਣੰ ॥ (੧੩੫੪-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dearest Almighty, you nurture and foster your beloved saints and provide them sanctuary and refuge at your feet i.e., in your abode.

ਅਨਾਥ ਨਾਥੇ ; ਨਾਨਕ ਸਰਣੰ ॥੫॥ (੧੩੫੪-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dearest Almighty, since you are the protector and saviour of the destitude and desolate, I (Guru Nanak) seek your refuge and sanctuary.

ਮ੍ਰਿਗੀ ਪੇਖੰਤ , ਬਧਿਕ ;
ਪ੍ਰਹਾਰੇਣ , ਲਖੁ ਆਵਧਹ ॥ **(ਲਖਿਅ ਬੋਲੋ)** (੧੩੫੪-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Upon sighting a doe (a female deer), the hunter aimed a gun at the doe by trapping her with several artifices like setting the forest on fire on one side, setting a hound in pursue of the hunting, laying a trap on another side. Upon firing at the target, the hunter was bitten by a snake causing the gun to misfire, hitting the hound instead and killing it; a strong wind blew the fire in the direction of the trap and burned it; the hunter died as a result of the snake bite and thus the doe was saved.

ਅਹੋ , ਜਸੁ ਰਖੇਣ , ਗੋਪਾਲਹ ; **(ਜਸਿਅ ਬੋਲੋ)**
ਨਾਨਕ , ਰੋਮ ਨ ਛੇਦ੍ਤੇ ॥੬॥ **(ਛੇਦਿਅਤੇ ਬੋਲੋ)** (੧੩੫੪-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Amazing it is that one whose saviour is the Almighty; no one can harm let alone lay a finger or even touch a strain of hair on that person says Guru Ji. On the other hand, no one can save the one Almighty decide to slay.

ਬਹੁ ਜਤਨ ਕਰਤਾ , ਬਲਵੰਤ ਕਾਰੀ ;
ਸੇਵੰਤ ਸੂਰਾ ਚਤੁਰ ਦਿਸਹ ॥ (੧੩੫੪-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

If someone very strong and powerful is one's guard and an army of alert soldiers shields one from every direction.

ਬਿਖਮ ਥਾਨ , ਬਸੰਤ ਊਚਹ ;
ਨਹ ਸਿਮਰੰਤ , ਮਰਣੰ ਕਦਾਂਚਹ ॥ (੧੩੫੪-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Or if one dwells in a remote and lofty place at the highest peak with no access where one's safety is secured and the thought of death does not cross one's mind or where one is not disturbed by the fear of dying.

ਹੋਵੰਤਿ ਆਗਿਆ , ਭਗਵਾਨ ਪੁਰਖਹ ;
ਨਾਨਕ , ਕੀਟੀ ਸਾਸ ਅਕਰਖਤੇ ॥੭॥ **(ਅ-ਕਰਖ-ਤੇ ਬੋਲੋ)** (੧੩੫੪-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

But then when Almighty decides to slay one then even a meek and the least fearsome of a creature such as an ant can become the cause of one's death, i.e., even the impossible can be made to become possible and no one can rescue one whom Almighty decides to slay.

ਸਬਦੰ ਰਤੰ , ਹਿਤੰ ਮਇਆ ;
ਕੀਰਤੰ , ਕਲੀ ਕਰਮ ਕ੍ਰਿਤੁਆ ॥ (੧੩੫੪-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear Pandits, one shoud believe in the teachings of the Guru (i.e., live one's life according to Guru's teachings), should have mercy, compassion and benevolence with love in one's heart (perform Nishkaam Sewa), and worship Almighty; such are the worthy deeds one shoud perform in this period of Kalyug.

ਮਿਟੰਤਿ ਤਤ੍ਰਾਗਤ ; ਭਰਮ ਮੋਹੰ ॥ (੧੩੫੪-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

By practicing the deeds mentioned above, the doubts arising from duality and one's affections and attachments in this world would be erased.

ਭਗਵਾਨ ਰਮਣੰ ; ਸਰਬਤ੍ਰ ਥਾਨ੍ਹਿੰ ॥ **(ਥਾਨਿਅੰ ਬੋਲੋ)** (੧੩੫੪-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Then Almighty's presence in all (omnipresent) such Almighty appears clearly visible means that such a person becomes aware that Almighty is omnipresent for he is able to see Almighty.

ਦ੍ਰਿਸਟ ਤੁਯੰ ਅਮੋਘ ਦਰਸਨੰ ; **(ਤੁਇਅੰ ਬੋਲੋ)**
ਬਸੰਤ ਸਾਧ ਰਸਨਾ ॥ (੧੩੫੪-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Then Almighty's is realised whose sight taken will never be fruitless and who abides on the tongue of his saints, means that such a person becomes aware that Almighty is omnipresent for he is able to see Almighty whose sight is a vision not in vain, i.e., a vision so awesome, amazing and astonishing and who abides on the tongues of Saints meaning Saints recites Almighty's Name constantly.

ਹਰਿ ਹਰਿ , ਹਰਿ ਹਰੇ ;
ਨਾਨਕ , ਪ੍ਰਿਅੰ ਜਾਪੁ ਜਪਨਾ ॥੮॥ (੧੩੫੪-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

And so says Guru Nanak, recite and meditate on the Name Har Har of the dearly loved Almighty, a Name that characterises Almighty as one who dispels affliction, grief, sorrow; worries, concerns; apprehensions and the fear of death.

ਘਟੰਤ ਰੂਪੰ , ਘਟੰਤ ਦੀਪੰ ;
ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖ੍ਯਤ੍ਰ ਗਗਨੰ ॥ **(ਨਖਿਅਤ੍ਰ ਬੋਲੋ)** (੧੩੫੪-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Beauty fades progressively; it does not revert to its original look and so is parnami as are the Seven Continents, the Sun, the Moon, the Stars, and the Sky all decaying, i.e, their age is decreasing.

ਘਟੰਤ ਬਸੁਧਾ ; ਗਿਰਿ ਤਰ ਸਿ ਖੰਡੰ ॥ (੧੩੫੪-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Likewise, the earth, the mountains, the trees, and everything within the nine parts of the world which is a part of and inseparable from the earth are decaying or ageing, i.e., the life span is decreasing.

ਘਟੰਤ ਲਲਨਾ ; ਸੁਤ ਭ੍ਰਾਤ ਹੀਤੰ ॥ (੧੩੫੪-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The love of one's wife, children, brothers, and relatives dwindles and fades away at times of adversity or when one dies.

ਘਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ; ਮਾਇਆ ਸ੍ਵਰੂਪੰ ॥ (ਸੁਅਰੂਪੰ ਬੋਲੋ) (੧੩੫੪-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Similarly, the glitter of gold and precious stones is a form of Mammon (riches, avarice, worldy gain) and it is a deception that vanishs upon one's death.

ਨਹ ਘਟੰਤ ; ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ ॥ (੧੩੫੪-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Only the unwavering and resolute Almighty, the sustainer of the world, and;

ਅਸਥਿਰੰ ਨਾਨਕ ; ਸਾਧ ਜਨ ॥੯॥ (੧੩੫੪-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Saints who have merged with Almighty, i.e., attained Almighty, remain eternal and everlasting.

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ; ਬਿਲੰਬ ਪਾਪੰ ॥ (੧੩੫੪-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Never delay or slack in practicing righteous acts and deeds but delay in, i.e., hold back on or restrain from commiting sins.

ਦ੍ਰਿੜੰਤ ਨਾਮੰ ; ਤਜੰਤ ਲੋਭੰ ॥ (੧੩੫੪-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Implant in the mind the recitation of the Naam and forsake avarice.

ਸਰਣਿ ਸੰਤੰ ਕਿਲਬਿਖ ਨਾਸੰ ;
ਪ੍ਰਾਪਤੰ , ਧਰਮ ਲਖ੍ਹਿਣ ॥ (ਲਖਿਅਣ ਬੋਲੋ) (੧੩੫੪-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Take shelter in the assembly of saints and cleanse the mind of sins. Such are the virtues accumulated by one on whom Almighty is gracious.

ਨਾਨਕ ; ਜਿਹ ਸੁਪ੍ਰਸੰਨ ਮਾਧਵਹ ॥੧੦॥ (੧੩੫੪-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that such are the righteous virtues acquired by one on whom Almighty, the master of the illusion, Maya, is gracious.

ਮਿਰਤ ਮੋਹੰ , ਅਲਪ ਬੁਧੰ ; (ਬੁਧਿਅੰ ਬੋਲੋ)
ਰਚੰਤਿ ਬਨਿਤਾ ਬਿਨੋਦ ਸਾਹੰ ॥ (੧੩੫੪-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ignorant (one who lacks the intellect to apprehend one's real purpose in life) indulges egoistically in sexual pleasures,

ਜੌਬਨ ਬਹਿਕ੍ਰਮ ; ਕਨਿਕ ਕੁੰਡਲਹ ॥ (ਬ-ਹਿਕ੍ਰਮ ਬੋਲੋ) (੧੩੫੪-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

in one's youth while one has the physical strength and wealth to own jewelleries,

ਬਚਿਤ੍ਰ ਮੰਦਿਰ , ਸੋਭੰਤਿ ਬਸਤ੍ਰਾ ;
ਇਤ੍ਯੰਤ , ਮਾਇਆ ਬ੍ਯਾਪਿਤੰ ॥ (ਇਤਿਅੰਤ, ਬਿਆਪਿਤੰ ਬੋਲੋ) (੧੩੫੪-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

living a magnificent lifestyle like having various mansions, exotic garments etc. In this manner one who is engrossed in the bewitching mammon (riches regarded as an object of worship and greedy pursuit) suffers without mercy in the process of transmigration during the cycle of 84 00 000 (read as eighty-four hundred thousand) births and deaths in the hereafter.

ਹੇ ਅਚੁਤ , ਸਰਣਿ ਸੰਤ ਨਾਨਕ ;
ਭੋ ਭਗਵਾਨ , ਏ ਨਮਹ ॥੧੧॥ (੧੩੫੪-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that one should pay obeisance and supplicate to Almighty who is the resolute support of Saints for protection against the influence of Maya.

ਜਨਮੰ ਤ ਮਰਣੰ , ਹਰਖੰ ਤ ਸੋਗੰ ; ਭੋਗੰ ਤ ਰੋਗੰ ॥ (੧੩੫੪-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Where there is birth there is death, where there is joy there is sorrow and where there is indulgence (as opposed to moderation) there is disease.

ਊਚੰ ਤ ਨੀਚੰ ; ਨਾਨ੍ਹਾ ਸੁ ਮੂਚੰ ॥ (੧੩੫੪-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Likewise where there is exaltation (elevation) there is lowering and for the infinitesimal (lowly, humble) there is ennoblement (dignity).

ਰਾਜੰ ਤ ਮਾਨੰ ; ਅਭਿਮਾਨੰ , ਤ ਹੀਨੰ ॥ (੧੩੫੫-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Where there is status (prestige) there is ego and where there is ego (pride) there is insult.

ਪ੍ਰਵਿਰਤਿ ਮਾਰਗੰ ; ਵਰਤੰਤਿ ਬਿਨਾਸਨੰ ॥ (੧੩੫੫-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In other words, the route of worldly affairs and manner (seeking comfort, status and prestige in life) leads to one's destruction.

ਗੋਬਿੰਦ ਭਜਨ , ਸਾਧ ਸੰਗੇਣ ਅਸਥਿਰੰ ;
ਨਾਨਕ , ਭਗਵੰਤ ਭਜਨਾਸਨੰ ॥੧੨॥ (੧੩੫੫-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

But the worship of Almighty in the assembly of saints is indestructible and stays permanently with one and so says Guru Ji make Almighty's worship your daily food.

ਕਿਰਪੰ ਤ ਹਰੀਅੰ ; ਮਤਿ , ਤਤੁ ਗਿਆਨੰ ॥ (੧੩੫੫-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)
ਬਿਗਸੀਧ੍ਵਿ ; ਬੁਧਾ ਕੁਸਲ ਥਾਨੰ ॥ (੧੩੫੫-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

When Almighty becomes gracious on one the true knowledge of enlightenment is kindled (ignited) in one's mind and by this means one attains salvation and as a consequence the mind is filled with joy and ecstasy, i.e., the mind enters a state of everlasting bliss.

ਬਸ੍ਯ੍ਰਿੰਤ ਰਿਖਿਅੰ ; ਤਿਆਗਿ ਮਾਨੰ ॥ (੧੩੫੫-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

With the kindling of such knowledge, one negates the ego and keeps the senses in control.

ਸੀਤਲੰਤ ਰਿਦਯੰ ; ਦ੍ਰਿੜੁ , ਸੰਤ ਗਿਆਨੰ ॥ (੧੩੫੫-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

This chills the heart and keeps one steadfast in imbibing the true (real-self) knowledge of saintly enlightenment.

ਰਹੰਤ ਜਨਮੰ ; ਹਰਿ ਦਰਸ ਲੀਣਾ ॥ (੧੩੫੫-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In this manner, one immerses in Almighty's form and breaks free from the cycle of birth and death.

ਬਾਜੰਤ ਨਾਨਕ ; ਸਬਦ ਬੀਣਾਂ ॥੧੩॥ (੧੩੫੫-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Dasm Dhuar (tenth passage) opens and the melodious tune (jingle) from self playing musical instruments hums constantly in one's mind says Guru Ji.

ਕਹੰਤ ਬੇਦਾ, ਗੁਣੰਤ ਗੁਨੀਆ ;
ਸੁਣੰਤ ਬਾਲਾ , ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰਾ ॥ (੧੩੫੫-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Pandits (accomplished scholars) contemplate, scrutinize, and give discourse on Vedic knowledge by varied and diverse explanations and the masses (common people) listen, apprehend and interpret it in a multitude of ways to serve their selfish motives or vested interests.

ਦ੍ਰਿੜੰਤ ਸੁਬਿਦਿਆ ; ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਾ ॥ (੧੩੫੫-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

But one on whom Almighty is bountiful (benevolent), accumulates and instills firmly in the mind the ultimate knowledge, i.e., the knowledge that leads one toward attaining salvation.

ਨਾਮ ਦਾਨੁ , ਜਾਚੰਤ ਨਾਨਕ ;
ਦੈਨਹਾਰ ਗੁਰ ਗੋਪਾਲਾ ॥੧੪॥ (੧੩੫੫-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that I beseech Almighty for the alms of Naam as Almighty, the sustainer of the world and the true Guru are the bestower of such a bountiful gift.

ਨਹ ਚਿੰਤਾ , ਮਾਤ ਪਿਤ ਭ੍ਰਾਤਹ ;
ਨਹ ਚਿੰਤਾ , ਕਛੁ ਲੋਕ ਕਹ ॥ (੧੩੫੫-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

One (whosoever worships Almighty wholeheartedly and on whom Almighty is gracious) has no anxiety or worry, i.e., free from the worry of parents or kin nor has the worry of the world.

ਨਹ ਚਿੰਤਾ , ਬਨਿਤਾ ਸੁਤ ਮੀਤਹ ;
ਪ੍ਰਵਿਰਤਿ ਮਾਇਆ ਸਨਬੰਧਨਹ ॥ (੧੩੫੫-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Neither has one the anxiety or worries of wife, children or friends for such relationships flourish as a result of wealth merely for one's subsistence and sustenance.

ਦਇਆਲ , ਏਕ ਭਗਵਾਨ ਪੁਰਖਹ ;
ਨਾਨਕ , ਸਰਬ ਜੀਅ , ਪ੍ਰਤਿਪਾਲਕਹ ॥੧੫॥ (੧੩੫੫-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Gracious and compassionate is the one Almighty says Guru Ji who nurtures and fosters all living beings.

ਅਨਿਤ੍ਯ ਵਿਤੰ , ਅਨਿਤ੍ਯ ਚਿਤੰ ; (ਅਨਿਤਿਅ ਬੋਲੋ)
ਅਨਿਤ੍ਯ ਆਸਾ , ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰੰ ॥ (੧੩੫੫-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

False (can't be carried to the next world) is this wealth, false is the concentration as it does not stay focused, false are the desires and false are the myriad and diverse expectations and hopes (one has in life).

ਅਨਿਤ੍ਯ ਹੇਤੰ ਅਹੰ ਬੰਧੰ ;
ਭਰਮ ਮਾਇਆ , ਮਲਨੰ ਬਿਕਾਰੰ ॥ (੧੩੫੫-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

False is the love and attachment that keeps one bound in egoism, entangled in the whirlpool of Maya and as a consequence engages one in immoral and sinful acts that makes one's mind unclean.

ਫਿਰੰਤ ਜੋਨਿ ਅਨੇਕ , ਜਠਰਾਗਨਿ ;
ਨਹ ਸਿਮਰੰਤ , ਮਲੀਣ ਬੁਧੵੰ ॥ (ਬੁਧਿਅੰ ਬੋਲੋ) (੧੩੫੫-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

One with an unclean mind does not worship Almighty and as a result suffers in the fire of the mother's womb many a times in passing through the cycle of 8.4 million births and deaths.

ਹੇ ਗੋਬਿੰਦ , ਕਰਤ ਮਇਆ ;
ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣ , ਸਾਧ ਸੰਗਮਹ ॥੧੬॥ (੧੩੫੫-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear Almighty, I beseech you for compassion and mercy as even a sinner can attain salvation says Guru Ji if the sinner is granted sanctuary in the assembly of saints.

ਗਿਰੰਤ ਗਿਰਿ , ਪਤਿਤ ਪਾਤਾਲੰ ;
ਜਲੰਤ ਦੇਦੀਪੵ ਬੈਸ੍ਵਾਂਤਰਹ ॥ (ਦੇਦੀਪਿਅ, ਬੈ-ਸੁਆਂਤਰਹ ਬੋਲੋ) (੧੩੫੫-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The agony of falling from a mountain cliff to the ground below is not as severe neither is the agony of being burnt alive as severe for these agonies are only momentary.

ਬਹੰਤਿ, ਅਗਾਹ ਤੋਯੰ ਤਰੰਗੰ ; (ਤੋਇਅੰ ਬੋਲੋ)
ਦੁਖੰਤ ਗ੍ਰਹ ਚਿੰਤਾ ; ਜਨਮੰ ਤ ਮਰਣਹ ॥ (੧੩੫੫-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Nor is the agony of being caught and swept away by a water current in the deep sea so severe as it is only momentary whereas the agony and torment arising from anxiety and worries for responsibilities of the household lasts for millenniums as such anxiety is the cause of one being born again, i.e., trapped in a cycle of 84 00 000 (8.4million) births and deaths before being born again as a human.

ਅਨਿਕ ਸਾਧਨੰ , ਨ ਸਿਧੵਤੇ ਨਾਨਕ ; (ਸਿਧਿਅਤੇ ਬੋਲੋ)
ਅਸਥੰਭੰ ਅਸਥੰਭੰ ਅਸਥੰਭੰ ;
ਸਬਦ ਸਾਧ ਸ੍ਵਜਨਹ ॥੧੭॥ (ਸੁਅਜਨਹ ਬੋਲੋ) (੧੩੫੫-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that the agony caused by the entrapment of household worries cannot be alleviated by having resort to a myriad of resources (fulfilling vows, fasting, etc.) and the only firm recourse one has for this agony is to seek the counsel of wise saints and that is, one should take resort only in worshipping Almighty.

ਘੋਰ ਦੁਖੵੰ , ਅਨਿਕ ਹਤੵੰ ; (ਦੁਖਿਅੰ, ਹਤਿਅੰ ਬੋਲੋ)
ਜਨਮ ਦਾਰਿਦ੍ਰੰ , ਮਹਾ ਬਿਖੵਾਦੰ ॥ (ਬਿਖਿਆਦੰ ਬੋਲੋ) (੧੩੫੫-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

If one is affected by the most dreadful torment as like having committed numerous murders or the anguish of inherited penury (poverty) or the agony due to severe miseries.

ਮਿਟੰਤ ਸਗਲ , ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ , ਨਾਨਕ ;
ਜੈਸੇ ਪਾਵਕ , ਕਾਸਟ ਭਸਮੰ ਕਰੋਤਿ ॥੧੮॥ (੧੩੫੫-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that all such agonies evaporates just like fire renders timber to ashes by contemplating Naam (reciting the Gur Mantr, Waheguru).

ਅੰਧਕਾਰ ਸਿਮਰਤ ਪ੍ਰਕਾਸੰ ; ਗੁਣ ਰਮੰਤ ਅਘ ਖੰਡਨਹ ॥ (੧੩੫੫-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The cloak of darkness (ignorance) is lifted and illumination fills the mind of the one who worships Almighty sincerely and unambiguously for all sins are washed away by singing praises of Almighty.

ਰਿਦ ਬਸੰਤਿ ਭੈ ਭੀਤ ਦੂਤਹ ;
ਕਰਮ ਕਰਤ ਮਹਾ ਨਿਰਮਲਹ ॥ (੧੩੫੫-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

When Almighty takes residence in one's mind, i.e., if the mind is imbued in the worship of Almighty then even the angels of death fear approaching the one for the one has become pure and performs pure deeds or either and remains pure even while performing acts and deeds like any ordinary mortal.

ਜਨਮ ਮਰਣ ਰਹੰਤ ਸ੍ਰੋਤਾ ;
ਸੁਖ ਸਮੂਹ ਅਮੋਘ ਦਰਸਨਹ ॥ (੧੩੫੫-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

One who listens to the praises of Almighty frees oneself from the cycle of birth and death and attains total contentment and extremely precious is the sight of such a dear one meaning it cleanses the sins of whomsoever having a vision (in the dream) of such a one.

ਸਰਣਿ ਜੋਗੰ , ਸੰਤ ਪ੍ਰਿਅ ਨਾਨਕ ;
ਸੋ ਭਗਵਾਨ , ਖੇਮੰ ਕਰੋਤਿ ॥੧੯॥ (੧੩੫੫-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guru Ji says that it is worthy of seeking refuge in Almighty who is the beloved of saints and who nurtures and protects his loved saints.

ਪਾਛੰ , ਕਰੋਤਿ ਅਗ੍ਰਣੀਵਹ ; ਨਿਰਾਸੰ , ਆਸ ਪੂਰਨਹ ॥ (੧੩੫੫-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

He who brings one from the back to the fore i.e., transforms the insignificant to the significant; fulfils the desires of those who have no (i.e., given up all) desires;

ਨਿਰਧਨ , ਭਯੰ ਧਨਵੰਤਹ ; ਰੋਗੀਅੰ , ਰੋਗ ਖੰਡਨਹ ॥ (੧੩੫੫-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

makes the destitute wealthy; eradicates the disease of the sick;

ਭਗਤੰ ਭਗਤਿ ਦਾਨੰ ; (ਭਗਤਿਅੰ ਬੋਲੋ)
ਰਾਮ ਨਾਮ ਗੁਣ ਕੀਰਤਨਹ ॥ (੧੩੫੫-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

bestows saints with the gift of worship to sing the praises of Almighty's virtues;

ਪਾਰਬ੍ਰਹਮ ਪੁਰਖ ਦਾਤਾਰਹ ;
ਨਾਨਕ ਗੁਰ ਸੇਵਾ , ਕਿੰ ਨ ਲਭ੍ਯ੍ਤੇ ॥੨੦॥ (ਲਭਿਅਤੇ ਬੋਲੋ) (੧੩੫੫-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such bountiful is He, the bestower, Almighty in whose service says Guru Ji, there is nothing that one cannot obtain, i.e., one can gain anything such as (Dharm) virtues, (Arth) needs, (Kaam) desires, and (Mokh) salvation.

ਅਧਰੰ , ਧਰੰ ਧਾਰਣਹ ; (ਅ-ਧਰੰ ਬੋਲੋ)
ਨਿਰਧਨੰ , ਧਨ ਨਾਮ ਨਰਹਰਹ ॥ (ਨਰ-ਹਰਹ ਬੋਲੋ) (੧੩੫੫-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty is the form of support for the supportless and the life form of all human's. (Almighty) name is the wealth form for the poor.

ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦਹ ; ਬਲਹੀਣ , ਬਲ ਕੇਸਵਹ ॥ (੧੩੫੫-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The sustainer of universe (Almighty) is the master of the master less and the beauteously haired Almighty is the power of the powerless.

ਸਰਬ ਭੂਤ , ਦਯਾਲ ਅਚੁਤ ; (ਦਇਆਲ ਬੋਲੋ)
ਦੀਨ ਬਾਂਧਵ , ਦਾਮੋਦਰਹ ॥ (੧੩੫੫-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Imperishable Almighty is merciful on all beings and he is the closest relation i.e protector to all the humble ones. The name Damodhar came into existence since Sri Krishna's mother Mata Yasodha tied a string around his belly i.e that Almighty is always within his saints (bhagat) control.

ਸਰਬਗ੍ਯ , ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਹ ; (ਸਰਬਗਿਅ ਬੋਲੋ)
ਭਗਤਿ ਵਛਲ ਕਰੁਣਾਮਯਹ ॥ (ਕਰੁਣਾ-ਮਇਅਹਿ ਬੋਲੋ) (੧੩੫੫-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such Omniscient, Omnipresent and Omnipotent auspicious Almighty is the Lover of His saints and the form (embodiment) of mercy means that the omniscient, all pervading and residing within all beings, (Bhag'vänæh), ever calm, serene and blissful Almighty is the beloved and grace (an unmerited love, favour, and protection from Almighty) of the saints.

ਘਟਿ ਘਟਿ ਬਸੰਤ ਬਾਸੁਦੇਵਹ ; ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰਹ ॥ (੧੩੫੬-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such Almighty (Vashdev) who resides within his creation; he is beyond the creation (formless) and he is the greatest.

ਜਾਚੰਤਿ ਨਾਨਕ , ਕ੍ਰਿਪਾਲ ਪ੍ਰਸਾਦੰ ;
ਨਹ ਬਿਸਰੰਤਿ , ਨਹ ਬਿਸਰੰਤਿ , ਨਾਰਾਇਣਹ ॥੨੧॥ (੧੩੫੬-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Sri Guruji says, I beg for mercy from the house of mercy (Almighty) that I never ever neglect Almighty from my mind, body and speech. Says Guru Ji, I seek the love, favour, and protection of the benevolent Almighty and so may I never ever be neglectful in worshipping Almighty with mind, body, and speech.

ਨਹ ਸਮਰਥੰ , ਨਹ ਸੇਵਕੰ ;
ਨਹ ਪ੍ਰੀਤਿ ਪਰਮ ਪੁਰਖੋਤਮੰ ॥ (੧੩੫੬-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

I have neither the ability for asceticism nor the virtue for sewa (service) nor neither have I love within me, dear (Param) Supreme (Pur'kho'təm = Purkh + Uttam) Almighty.

ਤਵ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤੇ ਨਾਮੰ ;
ਨਾਨਕ , ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰੰ ॥੨੨॥ (੧੩੫੬-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

It's your blessings that I'm worshipping you by chanting your Naam says Guru Nänak O benevolent and most merciful Almighty.

ਭਰਣ ਪੋਖਣ ਕਰੰਤ ਜੀਆ ;
ਬਿਸ੍ਰਾਮ ਛਾਦਨ ਦੇਵੰਤ ਦਾਨੰ ॥ (੧੩੫੬-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In what manner is Waheguru's benevolence? Firstly the Almighty feeds all the beings stomach with various kinds of food; and then sustains the beings; and then blesses them with the place and bed to sleep (rest); and donates cloth to cover the body.

ਸ੍ਰਿਜੰਤ , ਰਤਨ ਜਨਮ ; ਚਤੁਰ ਚੇਤਨਹ ॥ (੧੩੫੬-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Then he has created the invaluable and intelligent human body who is gifted as wise and extremely clever to remember Almighty's Name i.e that although the quest of sustaining life with basic needs exist in all animals, insects, birds, bacterias, virus, etc., but the rememberance of Almighty's name can be only be earned in the form of human body.

ਵਰਤੰਤਿ ਸੁਖ ; ਆਨੰਦ ਪ੍ਰਸਾਦਹ ॥ (੧੩੫੬-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Then this complete lifetime can be spent in bliss (spiritually-peace) and happiness (physically-pleasure) with the blessing of the Almighty.

ਸਿਮਰੰਤ ਨਾਨਕ ; ਹਰਿ ਹਰਿ ਹਰੇ ॥ (੧੩੫੬-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says therefore recite the Name of Almighty who is the life within all, perisher of sins and mind magnetizer;

ਅਨਿਤ੍ਰ ਰਚਨਾ ; ਨਿਰਮੋਹ ਤੇ ॥੨੩॥ (ਅਨਿਤਅ ਬੋਲੋ) (੧੩੫੬-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ones who contemplate Almighty's Name realises the temporary (perishable) world creation and forsakes all the attachments i.e that person abandons the worldly attachments and becomes the lover of Almighty's Name.

ਦਾਨੰ ਪਰਾ ਪੂਰਬੇਣ ; ਭੁੰਚੰਤੇ ਮਹੀਪਤੇ ॥ (ਮਹੀ-ਪਤੇ ਬੋਲੋ) (੧੩੫੬-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ones who donates their earnings willingly in their previous births to the needy ones and because of the happiness that they shared with the others; they are reincarnated as Kings who becomes the owner of large lands (landlords) and eats the returns of the charities made in their past births.

ਬਿਪਰੀਤ ਬੁਧੰੵ , ਮਾਰਤ ਲੋਕਹ ; (ਬੁਧਿਅੰ ਬੋਲੋ)
ਨਾਨਕ , ਚਿਰੰਕਾਲ ਦੁਖ ਭੋਗਤੇ ॥੨੪॥ (੧੩੫੬-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

However, while enjoying the luxuries and most respected position in this world their intellect pollutes with ego and starts to torture their citizens; Sri Guruji says that those kings will pay for their sinful deeds by pains of hell in the next world for a long time.

ਬ੍ਰਿਥਾ , ਅਨੁਗ੍ਰਹੰ ਗੋਬਿੰਦਹ ;
ਜਸੵ ਸਿਮਰਣ , ਰਿਦੰਤਰਹ ॥ (ਜਸਿਅ ਬੋਲੋ) (੧੩੫੬-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those kings are without the Almighty's grace and whose heart is doubtful while contemplating the praises of Almighty i.e those who do not remember Almighty's Name.

ਆਰੋਗੵੰ ਮਹਾ ਰੋਗੵੰ ; ਬਿਸਿਮ੍ਰਿਤੇ ਕਰੁਣਾਮਯਹ ॥੨੫॥ (੧੩੫੬-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Eventhough such Kings are perfectly healthy, know them as gravely diseased because they have forgotten the form of mercy (Waheguru) i.e that they are always heated up with the human ego.

ਰਮਣੰ , ਕੇਵਲੰ ਕੀਰਤਨੰ ; ਸੁਧਰਮੰ , ਦੇਹ ਧਾਰਣਹ ॥ (੧੩੫੬-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

To describe and sing the praises of Almighty who is one of its kind and pure, is most significant religion (duty) of embracing this human body.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਾਰਾਇਣ , ਨਾਨਕ ;
ਪੀਵਤੰ , ਸੰਤ ਨ ਤ੍ਰਿਪੵਤੇ ॥੨੬॥ (ਤ੍ਰਿਪਿਅਤੇ ਬੋਲੋ) (੧੩੫੬-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Sri Guruji says that, the saints never give up in reciting the Almighty's name liked Nectar-sweet therefore the saints drinks it more and more all the time ; i.e that their love is always attached in reciting Waheguru (Almighty's name).

ਸਹਣ ਸੀਲ , ਸੰਤੰ ;
ਸਮ , ਮਿਤ੍ਰਸ੍ਯ ਦੁਰਜਨਹ ॥ (ਮਿਤ੍ਰਸਿਅ ਬੋਲੋ) (੧੩੫੬-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The saints' character is always tolerant and sweet-tempered in withstanding the various kinds of bad remarks (allegation, accusation, etc.) and treat friends and enemies equally.

ਨਾਨਕ , ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰੇਣ ;
ਨਿੰਦਕ ਆਵਧ ਹੋਇ , ਉਪ ਤਿਸਟਤੇ ॥੨੭॥ (੧੩੫੬-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that the saint being tolerant always maintains equality vision among all the Almighty's creation even if one with friendship intention comes close to a saint with various kind of food dishes and a evil minded slanderer comes close to a saint with various kinds of weapons to kill; the saint blesses everyone without having to favor one and hate the other as they see Almighty's existence in all.

ਤਿਰਸਕਾਰ , ਨਹ ਭਵੰਤਿ ;
ਨਹ ਭਵੰਤਿ , ਮਾਨ ਭੰਗਨਹ ॥ (੧੩੫੬-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such saints never faces (suffers) disrespect in this world and dishonour in the next world; they are even highly respected in the next world.

ਸੋਭਾ ਹੀਨ , ਨਹ ਭਵੰਤਿ ;
ਨਹ ਪੋਹੰਤਿ , ਸੰਸਾਰ ਦੁਖਨਹ ॥ (੧੩੫੬-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The glory of the Saints are always maintained even if they go below the ground level or any other place (evil company) because the worldly pains can never even touch them.

ਗੋਬਿੰਦ ਨਾਮ ਜਪੰਤਿ ਮਿਲਿ ਸਾਧ ਸੰਗਹ ;
ਨਾਨਕ , ਸੇ ਪ੍ਰਾਣੀ ਸੁਖ ਬਾਸਨਹ ॥੨੮॥ (੧੩੫੬-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Whoever joints the company of such saints and recites the Almighty's name, Sri Guruji says that such fortunate people who contemplate on Almighty's name dwell (reside) in happiness.

ਸੈਨਾ , ਸਾਧ ਸਮੂਹ , ਸੂਰ ਅਜਿਤੰ ;
ਸੰਨਾਹੰ ਤਨਿ ਨਿੰਮ੍ਰਤਾਹ ॥ (੧੩੫੬-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The saints are unconquerable armies of the warriors, who have covered their body with the coat of arms of humbleness.

ਆਵਧਹ ਗੁਣ ਗੋਬਿੰਦ ਰਮਣੰ ;
ਓਟ ਗੁਰ ਸਬਦ ਕਰ ਚਰਮਣਹ ॥ (੧੩੫੬-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Listening and recitation of the sustainer of universe's (Almighty) virtues are their weapons and Guru's sermons (hymns) is the shield in their hands as shelter against the evil desires (enemies).

ਆਰੂੜਤੇ , ਅਸ੍ਵ ਰਥ ਨਾਗਹ ; ਬੁਝੰਤੇ , ਪ੍ਰਭ ਮਾਰਗਹ ॥ (੧੩੫੬-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ones who had understood (realise) the Almighty's path are riding the horses, chariots and elephants i.e the fortunate ones who has adopted the Almighty's path through which they have understood the form of Almighty by listening liked horse, acceptance liked chariot and practice liked elephant from which they manifested Almighty within.

ਬਿਚਰਤੇ ਨਿਰਭਯੰ , ਸਤ੍ਰੁ ਸੈਨਾ ;
ਧਾਯੰਤੇ , ਗੁੋਪਾਲ ਕੀਰਤਨਹ ॥ **(ਧਾਇਅੰਤੇ ਬੋਲੋ)** (੧੩੫੬-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Saint warriors walk fearlessly amidst the enemy army of attachment and attack them by singing the Almighty's praises.

ਜਿਤਤੇ , ਬਿਸ੍ਵ ਸੰਸਾਰਹ ;
ਨਾਨਕ , ਵਸੵੰ ਕਰੋਤਿ , ਪੰਚ ਤਸਕਰਹ ॥੨੯॥ **(ਵਸਿਅੰ ਬੋਲੋ)** (੧੩੫੬-੧੩,ਸਹਸਕ੍ਰਿਤੀ,ਮਃ੫)

Such saints become victories in the entire world, Guruji says in this manner the five thieves (lust, anger, greed, attachment and ego) are defeated (overpowered).

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ , ਗੰਧਰਬ ਨਗਰੰ ;
ਦ੍ਰੁਮ ਛਾਯਾ , ਰਚਿ ਦੁਰਮਤਿਹ ॥ **(ਦੁਰਮੱਤਿਹ ਬੋਲੋ)** (੧੩੫੬-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The same manner this human with evil-intellect is misleaded by all such illusions i.e human loves such false believes and is engrossed in it.

ਤਤਹ , ਕੁਟੰਬ ਮੋਹ , ਮਿਥ੍ਯਾ ; **(ਤੱਤਹ ਨਹੀਂ ਬੋਲਣਾ) (ਮਿਥਿਅ ਬੋਲੋ)**
ਸਿਮਰੰਤਿ ਨਾਨਕ , ਰਾਮ ਰਾਮ ਨਾਮਹ ॥੩੦॥ (੧੩੫੬-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Similarly, the attachment of immediate family (the family that grows from wife) is false therefore the saints has abandoned the love for such and recited the Almighty who is in existance within his creation.

ਨਚ , ਬਿਦਿਆ ਨਿਧਾਨ ਨਿਗਮੰ ;
ਨਚ , ਗੁਣਗ੍ਯ ; ਨਾਮ ਕੀਰਤਨਹ ॥ **(ਗੁਣਗਿਅ ਬੋਲੋ)** (੧੩੫੬-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear Almighty, I am not the treasure of the divine knowledge, nor I have knowledge of virtues and nor I have sang the praise of Almighty's Name.

ਨਚ ਰਾਗ ਰਤਨ ਕੰਠੰ ; ਨਹ ਚੰਚਲ ਚਤੁਰ ਚਾਤੁਰਹ ॥ (੧੩੫੬-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

I don't have the ragas liked diamond in my throat and neither I am clever in performing worldly task, nor I am smart in my speech and nor I am wise by my intellect; i.e that I am such virtueless.

ਭਾਗ ਉਦਿਮ , ਲਬਧੵੰ ਮਾਇਆ ; (ਲਬੱਧਿਅੰ ਬੋਲੋ)
ਨਾਨਕ , ਸਾਧ ਸੰਗਿ ਖਲ ਪੰਡਿਤਹ ॥੩੧॥ (੧੩੫੬-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Through the previous deeds (good fortune) and concerted effort, this human obtains wealth, one obtain divine virtues through the manifestation of previous donation however apart of this, even a moron without any effort nor previous good deeds becomes great scholar with universal knowledge through the true congregation (sat-sangat).

ਕੰਠ ਰਮਣੀਯ , ਰਾਮ ਰਾਮ ਮਾਲਾਂ ;
ਹਸਤਊਚ , ਪ੍ਰੇਮ ਧਾਰਣੀ ॥ (ਹਸਤ-ਊਚ ਬੋਲੋ) (੧੩੫੬-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Uttering the Almighty's Name in the throat is the beautiful rosary around my neck, which is contained in a clothbag, liked utmost love i.e remember Almighty's name with utmost love.

ਜੀਹ ਭਣਿਜੋ , ਉਤਮ ਸਲੋਕ ;
ਉਧਰਣੰ , ਨੈਨ ਨੰਦਨੀ ॥੩੨॥ (੧੩੫੬-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Moreover uttering the significant Almighty's praises with my tongue by which I have been saved from the mammon that pleases the eyes.

ਗੁਰ ਮੰਤ੍ਰ , ਹੀਣਸੵ ਜੋ ਪ੍ਰਾਣੀ ; (ਹੀਣੱਸਿਅ ਬੋਲੋ)
ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ ॥ (੧੩੫੬-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The human who is without the Guru's instruction, such contaminated intellect person's life is a curse.

ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ;
ਸਰਪਨਹ , ਤੁਲਿ ਖਲਹ ॥੩੩॥ (੧੩੫੬-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such foolish person is equal to a dog, a pig, a crow and a snake, i.e that without the Guru's holy hymn or instruction, he/she will always be reincarnated in such forms. 2nd meaning- Such people are worse than a dog, pig, a crow and a snake because all this animals has at least one virtue, just like a dog has the loyalty to the master, a pig cleans town by eating all the dirt without caring about the taste of tongue, a crow always maintains feeling of friendship among its kind and snakes gives up his poison on the name of his ancestors whereas the mind leaded person has all the opposite virtues of these animals.

ਚਰਣਾਰਬਿੰਦ ਭਜਨੰ ;
ਰਿਦਯੰ ਨਾਮ ਧਾਰਣਹ ॥ (ਰਿਦਿਅੰ ਬੋਲੋ) (੧੩੫੬-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The human who resides the Almighty lotus feet in his/her heart and repeats the Waheguru's (Almighty) name continuously.

ਕੀਰਤਨੰ , ਸਾਧ ਸੰਗੇਣ , ਨਾਨਕ ;
ਨਹ ਦ੍ਰਿਸਟੰਤਿ , ਜਮਦੂਤਨਹ ॥੩੪॥ (੧੩੫੭-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

and goes to the company of the ones who has win over their mind (Sadh) and through Guruji's hymn sings the Almighty's praises, Guruji's says that they will never ever see such death angels; i.e that they are free from the fear of birth and death.

ਨਚ ਦੁਰਲਭੰ , ਧਨੰ ਰੂਪੰ ; (ਦੁਰ-ਲਭੰ ਬੋਲੋ)
ਨਚ ਦੁਰਲਭੰ , ਸ੍ਵਰਗ ਰਾਜਨਹ ॥ (ਦੁਰ-ਲਭੰ, ਸੁਅੱਰਗ ਬੋਲੋ) (੧੩੫੭-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Therefore, it is not difficult to obtain wealth and beauty. Nor is it difficult to obtain the sovereignty of paradise.

ਨਚ ਦੁਰਲਭੰ , ਭੋਜਨੰ ਬਿੰਜਨੰ ; (ਦੁਰ-ਲਭੰ ਬੋਲੋ)
ਨਚ ਦੁਰਲਭੰ , ਸ੍ਵਛ ਅੰਬਰਹ ॥ (ਦੁਰ-ਲਭੰ, ਸੁਅਛ ਬੋਲੋ) (੧੩੫੭-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

It is not difficult to obtain various kind of sweet, sour, etc. kind of tasty foods, nor it is difficult to obtain clean attire (clothings).

ਨਚ ਦੁਰਲਭੰ , ਸੁਤ ਮਿਤ੍ਰ ਭ੍ਰਾਤ ਬਾਂਧਵ ; (ਦੁਰ-ਲਭੰ ਬੋਲੋ)
ਨਚ ਦੁਰਲਭੰ , ਬਨਿਤਾ ਬਿਲਾਸਹ ॥ (ਦੁਰ-ਲਭੰ ਬੋਲੋ) (੧੩੫੭-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

It is not difficult to obtain sons, dearest friends, brothers and pleasures of woman/man (fulfillment of sexual desires).

ਨਚ ਦੁਰਲਭੰ , ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ ; (ਦੁਰ-ਲਭੰ ਬੋਲੋ)
ਨਚ ਦੁਰਲਭੰ , ਚਤੁਰ ਚੰਚਲਹ ॥ (ਦੁਰ-ਲਭੰ ਬੋਲੋ) (੧੩੫੭-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

is not difficult to be wise in the knowledge, nor is difficult to be extremely clever by intellect (budhi) and perform restless (active) body activities.

ਦੁਰਲਭੰ , ਏਕ ਭਗਵਾਨ ਨਾਮਹ ; (ਦੁਰ-ਲਭੰ ਬੋਲੋ)
ਨਾਨਕ , ਲਬਧਿੵੰ ਸਾਧ ਸੰਗਿ , ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥੩੫॥ (ਲਬਧਿਅੰ ਬੋਲੋ)

Guruji says that the most difficult is to obtain the Almighty's Name which can only be obtained through the true congregation where only the Almighty's Name is recited. It is through the true congregation the Almighty is attained.

ਜਤ ਕਤਹ , ਤਤਹ ਦ੍ਰਿਸਟੰ ;
ਸ੍ਵਰਗ ਮਰਤ , ਪਯਾਲ ਲੋਕਹ ॥ (ਸੁਅੱਰਗ ਬੋਲੋ) (੧੩੫੭-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty sees everywhere we reside no matter it is the heaven, this mortal world or the underworld (Patal) means that no one can escape from the Almighty's vision.

ਸਰਬਤ੍ਰ ਰਮਣੰ ਗੋਬਿੰਦਹ ;
ਨਾਨਕ , ਲੇਪ ਛੇਪ ਨ ਲਿਪ੍ਯਤੇ ॥੩੬॥ (ਲਿਪਿਅਤੇ ਬੋਲੋ) (੧੩੫੭-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Sustainer of Universe (Gobindeh - Almighty) is omnipresent and the saints see Him with their knowledge vision, Sri Guruji says therefore the saints are never smudged (smeared) with the accompanied mammon. By considering the meanings of the last line first than it means that Sri Guruji says that when Almighty or the form of Him, the true Guru (Satguru) is pleased then (continued on the next line);

ਬਿਖਯਾ ਭਯੰਤਿ ਅੰਮ੍ਰਿਤੰ ; (ਬਿਖਿਆ, ਭਇਅੰਤਿ ਬੋਲੋ)
ਦ੍ਰੁਸਟਾਂ ਸਖਾ ਸ੍ਵਜਨਹ ॥ (ਦਰੁਸਟਾਂ, ਸੁਅਜਨਹ ਬੋਲੋ) (੧੩੫੭-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The poison turns into nectar and enemies become dearest friends or friends become more dearest ones.

ਦੁਖੰ , ਭਯੰਤਿ ਸੁਖੵੰ ; (ਭਇਅੰਤਿ, ਸੁਖਿਅੰ ਬੋਲੋ)
ਭੈ ਭੀਤੰ , ਤ ਨਿਰਭਯਹ ॥ (ਨਿਰਭਇਅਹ ਬੋਲੋ) (੧੩੫੭-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In the same manner all the pains (sufferings) turn into happiness (pleasures) and the ones who are with fear becomes fearless.

ਥਾਨ ਬਿਹੂਨ ਬਿਸ੍ਰਾਮ ਨਾਮੰ ;
ਨਾਨਕ , ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰਹ ॥੩੭॥ (੧੩੫੭-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

the ones who were roaming in various incarnations without having knowledge about the real-self (embodiment of Almighty) has rest in bliss by reciting the Almighty's Name. Guruji expresses the devotees (bhagat) wishes;

ਸਰਬ ਸੀਲ , ਮਮੰ ਸੀਲੰ ;
ਸਰਬ ਪਾਵਨ , ਮਮ ਪਾਵਨਹ ॥ (੧੩੫੭-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Almighty who is the donor of peace to everyone, he shall also bless me with peace and He, the Purifier of all will also purify me.

ਸਰਬ ਕਰਤਬ , ਮਮੰ ਕਰਤਾ ;
ਨਾਨਕ , ਲੇਪ ਛੇਪ ਨ ਲਿਪ੍ਤੇ ॥੩੮॥ (ਲਿਪਿਅਤੇ ਬੋਲੋ) (੧੩੫੭-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty is the Creator of the whole universe and he has also created me, Sri Guruji says that the Almighty is free from all no accusations and stigma (dishonour).

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ; ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ ॥ (੧੩੫੭-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even the the moon is not cold enough and the fifty-two fingers long or the white sandal tree is not cold enough as well.

ਨਹ ਸੀਤਲੰ , ਸੀਤ ਰੁਤੇਣ ;
ਨਾਨਕ , ਸੀਤਲੰ ਸਾਧ ਸ੍ਵਜਨਹ ॥੩੯॥ (ਸੁਅਜਨਹ ਬੋਲੋ) (੧੩੫੭-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even the winter season is not cold enough compare to the friendly saints says Sri Guruji; means that saints are capable of cooling down others from the heat of envy, jealousy, doubt, etc. by just looking at them.

ਮੰਤ੍ਰੰ ਰਾਮ ਰਾਮ ਨਾਮੰ ;
ਧ੍ਯਾਨੰ ਸਰਬਤ੍ਰ ਪੂਰਨਹ ॥ (ਧਿਆਨੰ ਬੋਲੋ) (੧੩੫੭-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear Pandit, the saints only recites again and again the true mantra of the omnipresent Almighty's Name and their concentration is to see Almighty's existence completely within each and every creation. (This is the first and second virtue of a true saint)

ਗ੍ਯਾਨੰ ਸਮ ਦੁਖ ਸੁਖੰ ; (ਗਿਆਨੰ ਬੋਲੋ)
ਜੁਗਤਿ ਨਿਰਮਲ ਨਿਰਵੈਰਣਹ ॥ (ਨਿਰ-ਵੈਰਣਹ ਬੋਲੋ) (੧੩੫੭-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Then the saint with knowledge vision stays in consistent state of mind during happiness and sorrows as they have deemed pain and pleasure alike and their method is pure therefore they no not have enmity feeling towards anybody. (This is the third and fourth virtue of a true saint)

ਦਯਾਲੰ , ਸਰਬਤ੍ਰ ਜੀਆ ; (ਦਇਆਲੰ ਬੋਲੋ)
ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ ॥ (ਬਿਵਰਜਿ-ਤਹ ਬੋਲੋ) (੧੩੫੭-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such a true saint is merciful on all the beings and therefore they are completely free from the evil influences of the lust, anger, greed, attachment and ego. (This is the fifth and sixth virtue of a true saint)

ਭੋਜਨੰ , ਗੋਪਾਲ ਕੀਰਤਨੰ ;
ਅਲਪ ਮਾਯਾ , ਜਲ ਕਮਲ ਰਹਤਹ ॥ (ਮਾਇਆ ਬੋਲੋ) (੧੩੫੭-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such saints' food is the Almighty's praises means that they always stay satisfied by singing Almighty's praises and they stay touchless from mammon (maya) just like the lotus flower stays on water but without being wet. Although lotus flower gets his life from water but remains untouchable by the water as lotus is known to be the sun lover. (This is the seventh and eighth virtue of a true saint)

ਉਪਦੇਸੰ , ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ; ਭਗਵੰਤ ਭਗਤਿ ਭਾਵਨੀ ॥ (੧੩੫੭-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Saints always sees and preaches equally to friends and enemies as their faith is totally focussed on the Almighty's meditation. (This is the ninth and tenth virtue of a true saint)

ਪਰ ਨਿੰਦਾ , ਨਹ ਸ੍ਰੋਤਿ ਸ੍ਰਵਣੰ ;
ਆਪੁ ਤ੍ਯਿਾਗਿ ਸਗਲ ਰੇਣੁਕਹ ॥ (ਤਿਆਗਿ ਬੋਲੋ) (੧੩੫੭-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The true saints never ever listens to other people's slander with their ears and they have abandon their self-existence and ego therefore they have made their mind into the dust of all means that they are extremely humble. (This is the eleventh and twelth virtue of a true saint)

ਖਟ ਲਖ੍ਹਣ , ਪੂਰਨੰ ਪੁਰਖਹ ; (ਲਖਿਅਣ ਬੋਲੋ)
ਨਾਨਕ , ਨਾਮ ਸਾਧ ਸ੍ਵਜਨਹ ॥੪੦॥ (ਸੁਅਜਨਹ ਬੋਲੋ) (੧੩੫੭-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

These are all the twelve virtues of a perfect person (true saint), Sri Guruji says that they are called the dearest saints.

ਅਜਾ ਭੋਗੰਤ , ਕੰਦ ਮੂਲੰ ; ਬਸੰਤੇ , ਸਮੀਪਿ ਕੇਹਰਹ ॥ (੧੩੫੭-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even a she goat pleasures while eating all the required nutritious fruits and leafs, however she shrinks while living near a tiger.

ਤਤ੍ਰਗਤੇ ਸੰਸਾਰਹ ; (ਤਤ੍ਰ-ਗਤੇ ਬੋਲੋ)
ਨਾਨਕ , ਸੋਗ ਹਰਖੰ ਬਿਆਪਤੇ ॥੪੧॥ (੧੩੫੭-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that similarly is the condition of the beings in this world, beings becomes happy by meeting their lover and becomes upset by having to see their hatred.

ਛਲੰ ਛਿਦ੍ਰੰ , ਕੋਟਿ ਬਿਘਨੰ ; ਅਪਰਾਧੰ ਕਿਲਬਿਖ ਮਲੰ ॥ (੧੩੫੭-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

To cheat someone and to see other people's sins (weeknesses) then to create millions of obstructions in other people's work and the ones whose life is filled with sins gathered from such actions means that they are loaded with great sins.

ਭਰਮ ਮੋਹੰ ਮਾਨ ਅਪਮਾਨੰ ;
ਮਦੰ ਮਾਯਾ ਬਿਆਪਿਤੰ ॥ (ਮਾਯਾ ਨੂੰ ਮਾਇਆ ਬੋਲੋ) (੧੩੫੭-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The human being is affected by mammon in various states like doubt, attachment, pride, dishonour, ego, etc.

ਮ੍ਰਿਤ੍ਯੁ ਜਨਮ ਭ੍ਰਮੰਤਿ ਨਰਕਹ ; (ਮ੍ਰਿਤਉ ਬੋਲੋ)
ਅਨਿਕ ਉਪਾਵੰ , ਨ ਸਿਧ੍ਯਤੇ ॥ (ਸਿਧਿਅਤੇ ਬੋਲੋ) (੧੩੫੭-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Therefore the human travels in the cycle of birth and death from which one have to go through the pains of hell because there is no salvation in performing deeds with the desire of returns (sekaram) although one attempts by various means.

ਨਿਰਮਲੰ ਸਾਧ ਸੰਗਹ ; ਜਪੰਤਿ ਨਾਨਕ ਗੋਪਾਲ ਨਾਮੰ ॥ (੧੩੫੭-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Sri Guruji says that the one who always recites the Almighty's Name in the congregation of Saints and;

ਰਮੰਤਿ ਗੁਣ ਗੋਬਿੰਦ ; ਨਿਤ ਪ੍ਰਤਹ ॥੪੨॥ (੧੩੫੭-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

adopts Almighty's virtues through divine knowledge becomes sinless; means that they becomes free from the influence of desires.

ਤਰਣ ਸਰਣ ਸੁਆਮੀ ; ਰਮਣ ਸੀਲ ਪਰਮੇਸੁਰਹ ॥ (੧੩੫੭-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Human being can only swim across the worldly materialistic ocean by adopting the Almighty's shelter who is the master of all, omnipresent and performs all the worldly actions.

ਕਰਣ ਕਾਰਣ ਸਮਰਥਹ ; ਦਾਨੁ ਦੇਤ ਪ੍ਰਭੁ ਪੂਰਨਹ ॥ (੧੩੫੭-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty is capable of creating cause of all actions and He bestows (donates) everything in every means to all the beings for good without one having to return back, therefore Almighty is known to be the one and only such donor.

ਨਿਰਾਸ , ਆਸ ਕਰਣੰ ;
ਸਗਲ ਅਰਥ , ਆਲਯਹ ॥ (ਆਲਇਅਹ ਬੋਲੋ) (੧੩੫੭-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty is the fullfiller of hope for the hopeless and He is the complete house of all the riches.

ਗੁਣ ਨਿਧਾਨ ਸਿਮਰੰਤਿ ਨਾਨਕ ;
ਸਗਲ ਜਾਚੰਤ ਜਾਚਿਕਹ ॥੪੩॥ (੧੩੫੭-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that, Almighty is the treasure of virtues whereas all the beings are the beggars therefore I always remember Him.

ਦੁਰਗਮ ਸਥਾਨ , ਸੁਗਮੰ ; (ਦੁਰ-ਗਮ ਬੋਲੋ)
ਮਹਾ ਦੂਖ , ਸਰਬ ਸੂਖਣਹ ॥ (੧੩੫੭-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

With the blessing of who even the most torturous (unreachable) place becomes comfortable (reachable) and great sadness turns into all types of happiness.

ਦੁਰ ਬਚਨ , ਭੇਦ ਭਰਮੰ ;
ਸਾਕਤ ਪਿਸਨੰਤ , ਸੁਰਜਨਹ ॥ (੧੩੫੭-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even the enemies, slanderers and astrayed people who always utters heart hurting harsh words, turns into wise virtueful people.

ਅਸਥਿਤੰ , ਸੋਗ ਹਰਖੰ ; ਭੈ ਖੀਣੰਤ , ਨਿਰਭਵਹ ॥ (੧੩੫੭-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

One resides in consistent state of mind in happiness and sadness without feeling any differences between the two conditions and one who lives fearless as all the fears vanishes.

ਭੈ ਅਟਵੀਅੰ , ਮਹਾ ਨਗਰ ਬਾਸੰ ;
ਧਰਮ ਲਖ੍ਯਣ ਪ੍ਰਭ ਮਇਆ ॥ (ਲੱਖਿਅਣ ਬੋਲੋ) (੧੩੫੮-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The world which earlier appeared to be just like a scary (aweful) forest, is now appearing to be just like a busy heavily populated city means that the world seems to be a place of joy when the merits of faithful (religious) life is obtained with Almighty's grace.

ਸਾਧ ਸੰਗਮ ਰਾਮ ਰਾਮ ਰਮਣੰ ;
ਸਰਣਿ ਨਾਨਕ , ਹਰਿ ਹਰਿ ਦਯਾਲ ਚਰਣੰ ॥੪੪॥ (ਦਇਆਲ ਬੋਲੋ)

Guruji says that utter Almighty's Name together with the saints to attain shelter of the merciful Almighty's feet.

ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ; ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ ॥ (੧੩੫੮-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O attachment, you are the unconquerable worrior who has won over among the strongest worriors in this world (battlefield); means that even people like Rishi Visist was taken away by the death of his son.

ਗਣ ਗੰਧਰਬ , ਦੇਵ ਮਾਨੁਖ੍ਯੰ ; (ਮਾਨੁਖਿਅੰ ਬੋਲੋ)

ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ ॥ (੧੩੫੮-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Attachment, you have even fascinated the Nandhi, Bhringi and other servants (followers of Shivji), celestial musicians of heaven, all deities (330 million), humans, animals and birds.

ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ;
ਸਰਣਿ ਨਾਨਕ , ਜਗਦੀਸ੍ਵਰਹ ॥੪੫॥ **(ਜਗਦੀਸੁਅਰਹ ਬੋਲੋ)** (੧੩੫੮-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Sri Guruji says that I have sought the sanctuary of the universe creator by offering my obeisance and He will destroy the strength of attachment. Dear brother in order to escape from such a mighty attachment, bow and adopt the sanctuary of the universe creater and the master of universe.

ਹੇ ਕਾਮੰ , ਨਰਕ ਬਿਸ੍ਰਾਮੰ ; ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ ॥ (੧੩੫੮-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O Lust, you lead humans to hell and you make them wander in various reincarnations through countless species.

ਚਿਤ ਹਰਣੰ , ਤ੍ਰੈ ਲੋਕ ਗੰਮੵੰ ; **(ਗੰਮਿਅੰ ਬੋਲੋ)**
ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ ॥ (੧੩੫੮-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

You (lust) fascinate the human's concerntrations towards your created desires, you exist (pervade) in all the three worlds (Akash Lok, Mat Lok & Patal Lok) and vanishes the human's intentions towards meditation, penance, divine adaptibility and other such virtues.

ਅਲਪ ਸੁਖ , ਅਵਿਤ ਚੰਚਲ ; ਊਚ ਨੀਚ ਸਮਾਵਣਹ ॥ (੧੩੫੮-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Human is made wealthless (from the wealth of virtues) for the sake of a short while pleasure in fullfilling your (lust) created desire. You (lust) are very unsteady and immersed within all catagories of the creation e.g. poor & rich, young & old, good & bad, deity & demon, human and animal, etc.

ਤਵ ਭੈ ਬਿਮੁੰਚਿਤ , ਸਾਧਸੰਗਮ ;
ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ ॥੪੬॥ (੧੩੫੮-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that by meeting the saints and adapting the support of Almighty, the fear of lust is dispelled.

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ; ਕਦੰਚ , ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ ॥ (੧੩੫੮-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O anger (wrath), you are the root cause of all the contentions (quarrels), who ever's mind you reside the one never have sympathy and becomes very cruel.

ਬਿਖਯੰਤ ਜੀਵੰ , ਵਸ੍ਯੰ ਕਰੋਤਿ ; (ਬਿਖਿਅੰਤ, ਵਸਿਅੰ ਬੋਲੋ)
ਨਿਰਤੵੰ ਕਰੋਤਿ , ਜਥਾ ਮਰਕਟਹ ॥ (ਨਿਰਤਿਅੰ ਬੋਲੋ) (੧੩੫੮-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The anger overpower's sinful human beings which makes the human to dance like a monkey just like a monkey keeper trains a monkey to dance on his directions while performing a show.

ਅਨਿਕ ਸਾਸਨ , ਤਾੜੰਤਿ ਜਮਦੂਤਹ ;
ਤਵ ਸੰਗੇ , ਅਧਮੰ ਨਰਹ ॥ (੧੩੫੮-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

With your (anger) association, human is desecrated and punished by various methods of torturing by the Angel of Death.

ਦੀਨ ਦੁਖ ਭੰਜਨ , ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ; (ਦਇਆਲ ਬੋਲੋ)
ਸਰਬ ਜੀਅ ਰਖ੍ਯਾ ਕਰੋਤਿ ॥੪੭॥ (ਰਖਿਆ ਬੋਲੋ) (੧੩੫੮-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that the Almighty who is the Destroyer of the sorrow of the meek and the house of mercy, protects all the human from you (anger) and Almighty will also protect me.

ਹੇ ਲੋਭਾ , ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ;
ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ ॥ (੧੩੫੮-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O greed, you are suprior among all humans and always stay cling to the humans to create various waves of expectation which causes various thoughts of attaining more and more wealth; means that when the wave of greed rises then the thoughts of working, trading, business, etc. is created within the mind.

ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੰ ; ਅਨਿਕ ਭਾਂਤਿ ਬਹੁ ਡੋਲਤੇ ॥ (੧੩੫੮-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Therefore human is indulge in the chase of wealth via various types of activities and with the desire of wealth human beings' run about in many directions and greatly wobble in multiple manners.

ਨਚ ਮਿਤ੍ਰੰ , ਨਚ ਇਸਟੰ , ਨਚ ਬਾਧਵ ;
ਨਚ ਮਾਤ ਪਿਤਾ , ਤਵ ਲਜਯਾ ॥ (ਲੱਜਿਆ ਬੋਲੋ) (੧੩੫੮-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Your (greed) influences causes the human to be shameless in performing unlawful deeds even to his friends, beloved (Guru, Almighty), relatives, mother and father; means that a greedy person deprives (steal) wealth belongs to the others without hesitation.

ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦ੍ਯਿ ਖਾਦ੍ਯੰ ; (ਅਖਾਦਿਅ, ਖਾਦਿਅੰ ਬੋਲੋ)
ਅਸਾਜ੍ਯੰ ਸਾਜਿ , ਸਮਜਯਾ ॥ (ਅਸਾਜਿਅੰ, ਸਮੱਜਿਆ ਬੋਲੋ) (੧੩੫੮-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Greed, causes human to perform the worst deeds which should never ever to be done, eat the uneatable and initiates an inappropriate activity; O greed your are the unconquered.

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ;
ਬਿਗ੍ਯ੍ਯਾਪ੍ਤਿ ਨਾਨਕ , ਹਰਿ ਨਰਹਰਹ ॥੪੮॥ (ਬਿਗਿਆਪਤਿ, ਨਰ-ਹਰਹ ਬੋਲੋ)

Guruji says, dear the enricher of beings (or Almighty in form of Narsingh-half man and half lion) Waheguru, my humble request to you, please protect me (mind and body) from such greed.

ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ; ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ ॥ (੧੩੫੮-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O Ego (pride) you are the form of sins and the main cause of birth and death,

ਮਿਤ੍ਰੰ ਤਜੰਤਿ , ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ;
ਅਨਿਕ ਮਾਯਾ , ਬਿਸ੍ਤੀਰਨਹ ॥ (ਮਾਇਆ, ਬਿਸਤੀਰਨਹ ਬੋਲੋ) (੧੩੫੮-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

under your influences one discards friendship and adopts the enmity, in this manner one uses spread's various cheat methods; means that in ego one practices enmity with friend and creates various frauds.

ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤ ਜੀਆ ; ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ ॥ (੧੩੫੮-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Through your (ego) company the beings comes by birth and goes by death in a reincarnation cycle which makes them weary (tired) in undergoing the consequences of deeds in various types of pains and pleasures; means that one escapes the cycle of birth and death till the ego is completely vanished.

ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ; (ਭਇਆਨ ਬੋਲੋ)
ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ ॥ (੧੩੫੮-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Through you (ego) being is subjected to be reincarnated to wonder in the 8.4 million creations liked wilderness which is very scary therefore O' ego you are the most difficult and incurable disease affecting all the being; means that ego can never be cured by any practice or deed.

ਬੈਦ੍ਯੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ੍ਵਰ ; (ਬੈਦਿਅੰ, ਪਰਮੇਸੁਅਰ ਬੋਲੋ)
ਆਰਾਧਿ ਨਾਨਕ , ਹਰਿ ਹਰਿ ਹਰੇ ॥੪੯॥ (੧੩੫੮-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says, that the only physician to cure the ego disease is the Almighty who is beyond the acts of merits and sin, the master of all masters therefore Guruji says that I recite to meditate on Almighty's Name; dear brother remember Almighty's name because He is the only doctor who is capable to cure the incurable ego desease.

ਹੇ ਪ੍ਰਾਣ ਨਾਥ ਗੋਬਿੰਦਹ ;
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਜਗਦਗੁਰੋ ॥ (ਜਗਦ-ਗੁਰੋ ਬੋਲੋ) (੧੩੫੮-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

O Master of the life-forces (Pran), the treasure of mercy and the vanisher of darkness of ignorace (Gu) with the brighteness of knowledge (RU).

ਹੇ ਸੰਸਾਰ ਤਾਪ ਹਰਣਹ ;
ਕਰੁਣਾਮੈ ਸਭ ਦੁਖ ਹਰੇ ॥ (ਕਰੁਣਾ-ਮੈ ਬੋਲੋ) (੧੩੫੮-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear Almighty you are the destroyer of the entire sicknesses (fever) of the world, please be merciful and save me from all the worldly pains (such as birth and death).

ਹੇ ਸਰਣਿ ਜੋਗ ਦਯਾਲਹ ; (ਦਇਆਲਹ ਬੋਲੋ)
ਦੀਨਾ ਨਾਥ ਮਯਾ ਕਰੇ ॥(ਮਇਆ ਬੋਲੋ) (੧੩੫੮-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear protector of the those who sought your the sanctuary, O the most Merciful, and the Lord of the meek, have your kind mercy on me.

ਸਰੀਰ ਸ੍ਵਸਥ , ਖੀਣ ਸਮਏ ; (ਸੁਅੱਸਥ, ਸਮੱਏ ਬੋਲੋ)
ਸਿਮਰੰਤਿ ਨਾਨਕ , ਰਾਮ ਦਾਮੋਦਰ ਮਾਧਵਹ ॥੫੦॥ (੧੩੫੮-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that please bless me to contemplate continuously on your name at all times whether the body is healthy or sick; Dear Almighty (Dhamodar- name of Almighty exists since Sri Krishna's belly was tied with a string to a tree).

ਚਰਣ ਕਮਲ ਸਰਣੰ ; ਰਮਣੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥ (੧੩੫੮-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

by singing the praises of Waheguru (Almighty), who is the sustainer of universe (Gopal) and embracing the sanctuary of his lotus feet one shall;

ਸਾਧ ਸੰਗੇਣ ਤਰਣੰ ;
ਨਾਨਕ ਮਹਾ ਸਾਗਰ , ਭੈ ਦੁਤਰਹ ॥੫੧॥ (੧੩੫੮-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says in this way by association with the saints, one is able to swim across the great, horrifying and tough worldly material liked ocean.

ਸਿਰ ਮਸ੍ਤਕ ਰਖ੍ਯਾ ਪਾਰਬ੍ਰਹਮੰ ; (ਮਸਤਕ, ਰਖਿਆ ਬੋਲੋ)
ਹਸ੍ਤ ਕਾਯਾ ਰਖ੍ਯਾ ਪਰਮੇਸ੍ਵਰਹ ॥(ਹਸਤ ਕਾਇਆ ਰਖਿਆ ਪਰਮੇਸੁਅਰਹ ਬੋਲੋ)

May Amighty's Name protect my head and forehead (brow) also may the name of master of all masters (Almighty) protect my hands together with all the other parts of the body.

ਆਤਮ ਰਖ੍ਯਾ ਗੋਪਾਲ ਸੁਆਮੀ ; (ਰਖਿਆ ਬੋਲੋ)

ਧਨ ਚਰਣ ਰਖ੍ਯਾ ਜਗਦੀਸ੍ਵਰਹ ॥ (ਰਖਿਆ, ਜਗਦੀਸੁਅਰਹ ਬੋਲੋ)

May the master who is the Sustainer of Universe's (Almighty's) Name protect my mind, wealth and feet.

ਸਰਬ ਰਖ੍ਯਾ ਗੁਰ ਦਯਾਲਹ ; (ਰਖਿਆ, ਦਇਆਲਹ ਬੋਲੋ)
ਭੈ ਦੂਖ ਬਿਨਾਸਨਹ ॥ (੧੩੫੮-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

May the merciful True Guru protect me from all harms and dispel all my fears and sufferings.

ਭਗਤਿ ਵਛਲ ਅਨਾਥ ਨਾਥੇ ;
ਸਰਣਿ ਨਾਨਕ , ਪੁਰਖ ਅਚੁਤਹ ॥੫੨॥ (੧੩੫੮-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that I am always in the sanctuary of such everlasting master of masterless who is the lover of his saints.

ਜੇਨ , ਕਲਾ ਧਾਰਿਓ ਆਕਾਸੰ ; ਬੈਸੰਤਰੰ ਕਾਸਟ ਬੇਸਟੰ ॥ (੧੩੫੮-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty's power supports the sky and as well as the other creations above it also the implanted fire within the wood.

ਜੇਨ ਕਲਾ , ਸਸਿ ਸੂਰ ਨਖ੍ਯਤ੍ਰ ਜੋਤ੍ਰਿੰ ; (ਨਖਿਅਤ੍ਰ, ਜੋਤਿਅੰ ਬੋਲੋ)
ਸਾਸੰ ਸਰੀਰ ਧਾਰਣੰ ॥ (੧੩੫੮-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty's power lighten the moon, stars and the sun and implanted breath into the body.

ਜੇਨ ਕਲਾ , ਮਾਤ ਗਰਭ ਪ੍ਰਤਿਪਾਲੰ ;
ਨਹ ਛੇਦੰਤ ਜਠਰ ਰੋਗਣਹ ॥ (੧੩੫੯-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty's power has sustained fetus in mother's womb and protected from the mother's womb heat (Jathera Agni).

ਤੇਨ ਕਲਾ , ਅਸਥੰਭੰ ਸਰੋਵਰੰ ;
ਨਾਨਕ ਨਹ ਛਿਜੰਤਿ ਤਰੰਗ ਤੋਯਣਹ ॥੫੩॥ (ਤੋਇਅਣਹ ਬੋਲੋ)(੧੩੫੯-੨,ਸਹਸਕ੍ਰਿਤੀ,ਮਃ ੫)

Guruji says that Almighty's power has restrained oceans within its limits and with Almighty's fear the ocean waves disappears in the ocean without harming its shore.

ਗੁਸਾਂਈ ਗਰਿਸ੍ਟ ਰੂਪੇਣ ; (ਗਰਿਸਟ ਬੋਲੋ)
ਸਿਮਰਣੰ , ਸਰਬਤ੍ਰ ਜੀਵਣਹ ॥ (੧੩੫੯-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Such Almighty who is supremely beauteous and all the beings are reciting his name.

ਲਬਧ੍ਯੰ ਸੰਤ ਸੰਗੇਣ ਨਾਨਕ ; (ਲਬਧਿਅੰ ਬੋਲੋ)
ਸ੍ਵਛ ਮਾਰਗ , ਹਰਿ ਭਗਤਣਹ ॥੫੪॥ (ਸੁਅੱਛ ਬੋਲੋ) (੧੩੫੯-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Sri Guruji says that such Almighty can be attain by practicing the pure way of life in the association of Saints.

ਮਸਕੰ , ਭਗਨੰਤ ਸੈਲੰ ; ਕਰਦਮੰ , ਤਰੰਤ ਪਪੀਲਕਹ ॥ (੧੩੫੯-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

A weak person similar to a mosquitoe is able to breakthrough a mountain of ego and an ignorant being similar to an ant is able to cross over ocean of mud of attachment.

ਸਾਗਰੰ , ਲੰਘੰਤਿ ਪਿੰਗੰ ; ਤਮ ਪਰਗਾਸ ਅੰਧਕਹ ॥ (੧੩੫੯-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The being without desireless deeds (Nis-karam) similar to a cripple is able to swim across the worldly ocean by remembering the Almighty's Name and an ignorant being similar to a blind is lighten with the eyes of knowledge.

ਸਾਧ ਸੰਗੇਣਿ ਸਿਮਰੰਤਿ ਗੋਬਿੰਦ ;
ਸਰਣਿ ਨਾਨਕ , ਹਰਿ ਹਰਿ ਹਰੇ ॥੫੫॥ (੧੩੫੯-੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says those who sought the sanctuary of the sustainer of universe (Almighty) through the company of saints remember Almighty's Name obtains all the above mentioned reward.

ਤਿਲਕ ਹੀਣੰ , ਜਥਾ ਬਿਪ੍ਰਾ ;
ਅਮਰ ਹੀਣੰ , ਜਥਾ ਰਾਜਨਹ ॥ (੧੩੫੯-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Just like the sight of a Brahmin who is without a sacred mark on the forehead and glory of a king without power to command is not great.

ਆਵਧ ਹੀਣੰ ਜਥਾ ਸੂਰਾ ;
ਨਾਨਕ , ਧਰਮ ਹੀਣੰ ਤਥਾ ਬੈਸ੍ਨਵਹ ॥੫੬॥ (ਬੈਸਨਵਹ ਬੋਲੋ) (੧੩੫੯-੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Just like a worrior without weapons is of no use, Guruji says in the same manner a saint without meditation and faith never attains glory.

ਨ ਸੰਖੰ , ਨ ਚਕ੍ਰੰ ; ਨ ਗਦਾ , ਨ ਸਿਆਮੰ ॥ (੧੩੫੯-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The Almighty has no couch, no bludgeon in the hand nor sacred birth mark (Padem) nor he is of blue-black colour intead.

ਅਸ੍ਚਰਜ ਰੂਪੰ ; ਰਹੰਤ ਜਨਮੰ ॥ (ਅਸਚਰਜ ਬੋਲੋ) (੧੩੫੯-੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Almighty is formless and free from birth and death.

ਨੇਤ ਨੇਤ ; ਕਥੰਤਿ ਬੇਦਾ ॥ (੧੩੫੯-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even the the Vedas describe Him as Illumitable and Infinite

ਊਚ ਮੂਚ ; ਅਪਾਰ ਗੋਬਿੰਦਹ ॥ (੧੩੫੯-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

away from the physical body, soul body and causal body who is great and limitless.

ਬਸੰਤਿ ਸਾਧ ਰਿਦਯੰ ; (ਰਿਦਿਅੰ ਬੋਲੋ)
ਅਚੁਤ ਬੁਝੰਤਿ ਨਾਨਕ , ਬਡਭਾਗੀਅਹ ॥੫੭॥ (੧੩੫੯-੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that the Imperishable Almighty, abides in the mind of the saints, only the most fortunate ones understands him.

ਉਦਿਆਨ ਬਸਨੰ , ਸੰਸਾਰੰ ;
ਸਨਬੰਧੀ , ਸ੍ਵਾਨ ਸਿਆਲ ਖਰਹ ॥ (ਸੁਆਨ ਬੋਲੋ) (੧੩੫੯-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Human resides in this world of forest wilderness where dogs, jackals and donkeys live as well whereas in the human life greed (dog), laziness (jackal) and lust (donkey) exist within the mind which always over rules the truth.

ਬਿਖਮ ਸਥਾਨ ਮਨ , ਮੋਹ ਮਦਿਰੰ ;
ਮਹਾਂ ਅਸਾਧ , ਪੰਚ ਤਸਕਰਹ ॥ (੧੩੫੯-੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In this world like forest mind is the most arduous (difficult) place which is overpowered (intoxicated) by attachment liked wine and also where the five supremely unconquerable thieves (lust, anger, greed, attachment and ego) resides.

ਹੀਤ ਮੋਹ ਭੈ ਭਰਮ ਭ੍ਰਮਣੰ ;
ਅਹੰ ਫਾਂਸ ਤੀਖੵਣ ਕਠਿਨਹ ॥ (ਤੀਖਿਅਣ ਬੋਲੋ) (੧੩੫੯-੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

In the world forest human wonders in fear which is originated from the attachment of the loved ones and the five types of illusion is moving freely to hunt (influence) the human, in additional human pride becomes the most rapid moving noose to entrap from which human can never escape without divine knowledge.

ਪਾਵਕ ਤੋਅ ਅਸਾਧ ਘੋਰੰ ; ਅਗਮ ਤੀਰ ਨਹ ਲੰਘਨਹ ॥ (੧੩੫੯-੧੦, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

It is very difficult to forsake desire (the fire) and the shore (limit) of such worldly forest is physically unattainable as the aweful materialistic wishes (resembling the water) is frightful, therefore it can never be acrossed without divine knowledge which means that recognizing Almighty is the only way to escape.

ਭਜੁ ਸਾਧ ਸੰਗਿ ਗੁੋਪਾਲ ਨਾਨਕ ;
ਹਰਿ ਚਰਣ ਸਰਣ , ਉਧਰਣ ਕ੍ਰਿਪਾ ॥੫੮॥ **(ਉਧੱਰਣ ਨਹੀਂ ਬੋਲਣਾ)**

Guruji says, therefore recite the sustainer of universe's (Almighty) Name in the association of saints to attain the sanctuary of Almighty's feet because only with His blessing one can be liberated from this materialistic world.

ਕ੍ਰਿਪਾ ਕਰੰਤ ਗੋਬਿੰਦ ਗੋਪਾਲਹ ;
ਸਗਲੵੰ ਰੋਗ ਖੰਡਣਹ ॥ **(ਸਗਲਿਅੰ ਬੋਲੋ)** (੧੩੫੯-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

When the Almighty blesses the living being only then all the illness are dispelled.

ਸਾਧ ਸੰਗੇਣਿ , ਗੁਣ ਰਮਤ ਨਾਨਕ ;
ਸਰਣਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥੫੯॥ (੧੩੫੯-੧੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says, therefore sing the praises of Almighty's virtues in the company of saints by which one attains the Almighty's feet sanctuary.

ਸਿਆਮਲੰ , ਮਧੁਰ ਮਾਨੁਖੵੰ ; **(ਮਾਨੁਖਿਅੰ ਬੋਲੋ)**
ਰਿਦਯੰ ਭੂਮਿ , ਵੈਰਣਹ ॥ **(ਰਿਦਿਅੰ ਬੋਲੋ)** (੧੩੫੯-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ones who resides Almighty who is of beautiful colour and sweet spoken in their mind form of earth means that the ones who concentrates on Almighty in their heart such are saints who never have enmity, jealousy and other evil thoughts in their mind.

ਨਿਵੰਤਿ , ਹੋਵੰਤਿ ਮਿਥਿਆ ;
ਚੇਤਨੰ , ਸੰਤ ਸ੍ਵਜਨਹ ॥੬੦॥ **(ਸੁਅਜਨਹ ਬੋਲੋ)** (੧੩੫੯-੧੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Devotees who presents themselves in utmost humbleness before such saints, they are able to realize that the world is false and return to their original form which is the real-self (Atma).

ਅਚੇਤ ਮੂੜਾ ਨ ਜਾਣੰਤ ; ਘਟੰਤ ਸਾਸਾ ਨਿਤ ਪ੍ਰਤੇ ॥ (੧੩੫੯-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ignorant human beings are unaware that the total breath allocated by Almighty for this life is reducing after each breath consumed in every second of this life. (Normal person in stable state consumes about 24,000 breath a day)

ਛਿਜੰਤ , ਮਹਾ ਸੁੰਦਰੀ ਕਾਂਇਆ ;
ਕਾਲ ਕੰਨਿਆ ਗ੍ਰਾਸਤੇ ॥ (੧੩੫੯-੧੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The most beauteous body is wearing off means that it is naturally moving towards old age (the daughter of death) and old age is overpowering the body with weakness.

ਰਚੰਤਿ ਪੁਰਖਹ ਕੁਟੰਬ ਲੀਲਾ ;
ਅਨਿਤ ਆਸਾ ਬਿਖਿਆ ਬਿਨੋਦ ॥ (੧੩੫੯-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Even in such situation the human is still indulge in the leisures of his family and still hope for accomplishment of perishable false desires.

ਭ੍ਰਮੰਤਿ ਭ੍ਰਮੰਤਿ ਬਹੁ ਜਨਮ ਹਾਰਿਓ ;
ਸਰਣਿ ਨਾਨਕ , ਕਰੁਣਾਮਯਹ ॥੬੧॥ (ਕਰੁਣਾਮਇਅਹ ਬੋਲੋ) (੧੩੫੯-੧੪, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Due to illusions this human being has been defected while roaming and rambling in various reincarnations (birth), Sri Guruji says in a prayer (Ardaas) 'Dear embodiment of mercy Almighty therefore I am in your sanctuary'.

ਹੇ ਜਿਹਬੇ , ਹੇ ਰਸਗੇ ; ਮਧੁਰ ਪ੍ਰਿਅ ਤੁਯੰ ॥ (ਤੁਇਅੰ ਬੋਲੋ) (੧੩੫੯-੧੫, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear tongue, you're the one who acknowledges the taste, you always loves (prefers) sweet taste.

ਸਤ ਹਤੰ ਪਰਮ ਬਾਦੰ ;
ਅਵਰਤ ਏਥਹ , ਸੁਧ ਅਛਰਣਹ ॥ (ਅਵੱਰਤ ਬੋਲੋ) (੧੩੫੯-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Indulge in the sweet taste of materialistic world you (tongue) have renounce from uttering the Waheguru's name and engrossed in great arguments; therefore from now onwards utter the pure alphabets of Almighty's name. If one inquires which are the alphabets?

ਗੋਬਿੰਦ ਦਾਮੋਦਰ ; ਮਾਧਵੇ ॥੬੨॥ (੧੩੫੯-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says dear Gobind, dear Damodhar, dear Madhav, etc are the names to be uttered which are fruitful.

ਗਰਬੰਤਿ ਨਾਰੀ ; ਮਦੋਨ ਮਤੰ ॥ (੧੩੫੯-੧੬, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The ones who have beautiful women are indulge in lust and

ਬਲਵੰਤ , ਬਲਾਤ ਕਾਰਣਹ ॥ (੧੩੫੯-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

acknowledges themselves as the strongest are definitely to have ego within them.

ਚਰਨ ਕਮਲ ਨਹ ਭਜੰਤ ;
ਤ੍ਰਿਣ ਸਮਾਨਿ ਧ੍ਰਿਗੁ ਜਨਮਨਹ ॥ (੧੩੫੯-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

They never contemplate on the Waheguru's lotus feet, their birth is accursed just like a straw which is worthless.

ਹੇ ਪਪੀਲਕਾ , ਗ੍ਰਸਟੇ ;
ਗੋਬਿੰਦ ਸਿਮਰਣ ਤੁਯੰ ਧਨੇ ॥ **(ਤੁਇਅੰ ਬੋਲੋ)** (੧੩੫੯-੧੭, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Dear saints your humbleness is just like an ant eventhough you are wealthless in worldly materials but you are considered as the wealthiest with the wealth of Almighty's Name rememberance therefore you are most greatest.

ਨਾਨਕ ; ਅਨਿਕ ਬਾਰ ਨਮੋ ਨਮਹ ॥੬੩॥ (੧੩੫੯-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says to such saints, I offer my obeisance with my mind and body over and over again,

ਤ੍ਰਿਣੰ ਤ ਮੇਰੰ ; ਸਹਕੰ ਤ ਹਰੀਅੰ ॥ (੧੩੫੯-੧੮, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The blade of grass (human being) becomes a mountain (supreme being-Ishwar) and barren land (those who are dried from Almighty's love) becomes green.

ਬੂਡੰ ਤ ਤਰੀਅੰ ; ਊਣੰ ਤ ਭਰੀਅੰ ॥ (੧੩੫੯-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those who were drowing in the worldly materials are able to swim across and the ones who were empty from virtues are now filled with superior virtues.

ਅੰਧਕਾਰ ; ਕੋਟਿ ਸੂਰ ਉਜਾਰੰ ॥ (੧੩੫੯-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

The darkness of ignorance which prevails in the Antahkaran is brighten by knowledge which is equivalent to millions of suns shining in the sky.

ਬਿਨਵੰਤਿ ਨਾਨਕ ;
ਹਰਿ ਗੁਰ ਦਯਾਰੰ ॥੬੪॥ **(ਦਇਆਰੰ ਬੋਲੋ)** (੧੩੫੯-੧੯, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Guruji says that all the above mentioned blessings can become reality when Almighty and Guru are merciful.

ਬ੍ਰਹਮਣਹ ਸੰਗਿ ਉਧਰਣੰ ; ਬ੍ਰਹਮ ਕਰਮ ਜਿ ਪੂਰਣਹ ॥ (੧੩੬੦-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those are the Brahmin who are filled (brimful) with the Almightyly deeds therefore in the company of such a Brahmin one is saved from the worldly ocean.

ਆਤਮ ਰਤੰ , ਸੰਸਾਰ ਗਹੰ ;
ਤੇ ਨਰ ਨਾਨਕ , ਨਿਹਫਲਹ ॥੬੫॥ (੧੩੬੦-੧, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those who are proud of their physical body in this world means that those who are proud to be born in the Brahmin sact, however without attaining Almighty their birth is useless although they are Brahmins.

ਪਰ ਦਰਬ ਹਿਰਣੰ , ਬਹੁ ਵਿਘਨ ਕਰਣੰ ;
ਉਚਰਣੰ ਸਰਬ ਜੀਅ ਕਹ ॥ (੧੩੬੦-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those who steals others wealth, creates obstruction in others work and utters all kind words of lies for their survival in livelihood.

ਲਉ ਲਈ ਤ੍ਰਿਸਨਾ , ਅਤਿਪਤਿ ਮਨ ਮਾਏ ; **(ਅ-ਤਿਪਤਿ ਬੋਲੋ)**
ਕਰਮ ਕਰਤ ਸ ਸੂਕਰਹ ॥੬੬॥ (੧੩੬੦-੨, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

They roam around to fulfill their thirst of desires therefore their mind is absorbed in mammon (maya) which is never satiated and commits deeds of a swine.

ਮਤੇ ਸਮੇਵ ਚਰਣੰ ; ਉਧਰਣੰ ਭੈ ਦੁਤਰਹ ॥ (੧੩੬੦-੩, ਸਹਸਕ੍ਰਿਤੀ, ਮਃ ੫)

Those human being who are faithfully engrossed in the Waheguru's feet, they have swim across the aweful and arduous world ocean.

ਅਨੇਕ ਪਾਤਿਕ ਹਰਣੰ ;
ਨਾਨਕ , ਸਾਧ ਸੰਗਮ ਨ ਸੰਸਯਹ ॥੬੭॥੪॥ **(ਸੰਸਇਅਹ ਬੋਲੋ)** (੧੩੬੦-੩,ਸਹਸਕ੍ਰਿਤੀ,ਮਃ੫)

Guruji says the conclusion of the complete sermons is that the association of the saints destroys millions of sins which means that the company of those who recites the Almighty's Name vanishes all the sins and there is not even an bit of doubt about this fact (truth).

21. GATHA

ਮਹਲਾ ੫ , ਗਾਥਾ (੧੩੬੦-੫)

Fifth Mahl, Gaat'haa:

੧ੴ ; ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (੧੩੬੦-੫)

There is only one Almighty without duality (Eak), life of the entire creation (Ong), creator (kaar), true form in all ages and time dimensions (Sat), destroyer of the darkness of ignorance (Gu) and illuminator of knowledge (Ru), Grace (Persad); i.e. Almighty who is the life form of all is obtainable only with the Guru's grace.

ਕਰਪੂਰ ਪੁਹਪ ਸੁਗੰਧਾ ;
ਪਰਸ ਮਾਨੁਖ੍ ਦੇਹੰ ਮਲੀਣੰ ॥ (ਮਾਨੁਖਿਅ ਬੋਲੋ) (੧੩੬੦-੬, ਗਾਥਾ, ਮਃ ੫)

Guruji explains that the physical body of a human being is so dirty that even the fragrance like camphor and flowers becomes smelly after getting in touch with the human body.

ਮਜਾ ਰੁਧਿਰ ਦ੍ਰੁਗੰਧਾ ; (ਮੱਜਾ ਬੋਲੋ)
ਨਾਨਕ , ਅਥਿ ਗਰਬੇਣ ਅਗ੍ਾਨਣੋ ॥੧॥ (ਅਗਿਆਨਣੋ ਬੋਲੋ) (੧੩੬੦-੬, ਗਾਥਾ, ਮਃ ੫)

Guruji says that the ignorant human being is proud of such filthy body filled by marrow and blood which has unpleasant odor means that the human being should never be egoistic about the physical body after all the body is just merely marrow, bones and blood which is wrapped with skin.

ਪਰਮਾਣੋ ਪਰਜੰਤ , ਆਕਾਸਹ ; ਦੀਪ ਲੋਅ , ਸਿ ਖੰਡਣਹ ॥
ਗਛੇਣ , ਨੈਣ ਭਾਰੇਣ ਨਾਨਕ ;
ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧ੍ਤੇ ॥੨॥ (ਸਿਧਿਅਤੇ ਬੋਲੋ) (੧੩੬੦-੭, ਗਾਥਾ, ਮਃ ੫)

Although the human being transforms into the most subtle like an atom and with miraculous powers course through the skies (firmament), continents and nine regions of the world. Guruji says that without the company of saints (Sadh Sangat – congregation of those has control over their mind) no one can ever attain salvation even though if one is capable of completing the return journey though the skies and all continents in twinkle of an eye.

ਜਾਣੋ ਸਤਿ , ਹੋਵੰਤੋ ਮਰਣੋ ; ਦ੍ਰਿਸਟੇਣ ਮਿਥਿਆ ॥ (੧੩੬੦-੮, ਗਾਥਾ, ਮਃ ੫)

Guruji reveals the ultimate truth that all living being will definitely die and the complete creations seen by the eyes are perishable.

ਕੀਰਤਿ ਸਾਥਿ ਚਲੰਥੋ ; ਭਣੰਤਿ ਨਾਨਕ , ਸਾਧ ਸੰਗੇਣ ॥੩॥ (੧੩੬੦-੮, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the ultimate truth is to sing the Almighty's praises in the company of Saints (Sadh Sangat – congregation of those has control over their mind). The returns of such company remains through the entire lifetime and after death therefore the only truthful deed that a human can perform is to sing the praises of Almighty which unites an ordinary being into Almighty.

ਮਾਯਾ ਚਿਤ ਭਰਮੇਣ ; (‘ਮਾਯਾ’ ਨੂੰ ਮਾਇਆ ਬੋਲੋ)
ਇਸਟ ਮਿਤ੍ਰੇਖੁ ਬਾਂਧਵਹ ॥ (੧੩੬੦-੯, ਗਾਥਾ, ਮਃ ੫)

The mammon has diverted (confused) the human's concentration into the false illusion of attachments of the loved friends and relatives.

ਲਬਧੵੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ; (ਲਬਧਿਅੰ ਬੋਲੋ)
ਸੁਖ ਅਸਥਾਨੰ , ਗੋਪਾਲ ਭਜਣੰ ॥੪॥ (੧੩੬੦-੯, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the remedy to escape from the mammon's influence by singing the praises of Universal Sustainer (Almighty) in the company of Saints (Sadh Sangat – congregation of those has control over their mind) from which the eternal happiness by obtaining oneness with the real-self.

ਮੈਲਾਗਰ ਸੰਗੇਣ ; ਨਿੰਮੁ ਬਿਰਖ , ਸਿ ਚੰਦਨਹ ॥ (੧੩੬੦-੧੦, ਗਾਥਾ, ਮਃ ੫)

Guruji explains through an example that the margosa (azadirachta indica) tree and the same type of trees become as fragrant as sandal with the associating of sandal tree. However the bamboo which grows adjacent to sandal tree never absorbs any fragrant and remain in its original form due to the four weaknesses.

ਨਿਕਟਿ ਬਸੰਤੋ ਬਾਂਸੋ ; ਨਾਨਕ ਅਹੰਬੁਧਿ ਨ ਬੋਹ ਤੇ ॥੫॥ (੧੩੬੦-੧੦, ਗਾਥਾ, ਮਃ ੫)

In the same manner ignorant person with ego, virtue less, crooked and opposition remains forever without meditation although he attends congregation of truth (Sat Sangat) for his whole life and never obtains decency. The ones who are known to be in low caste just like the buteafrondosa absorbed the fragrant and become one with the sandal liked saints.

ਗਾਥਾ ਗੁੰਫ ਗੋਪਾਲ ਕਥੰ ; ਮਥੰ ਮਾਨ ਮਰਦਨਹ ॥ (੧੩੬੦-੧੧, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the benefits of this Gatha (dialect) hymn which is in relation to Almighty and in which Universal Sustainer's (Gopal- Almighty) gospel of praise is weaved, therefore physical pride along with all other desires leading to immoral acts vanishes if one contemplates deeply on the hymns written in this Gatha.

ਹਤੰ , ਪੰਚ ਸਤ੍ਰੇਣ ਨਾਨਕ ; ਹਰਿ ਬਾਣੇ ਪ੍ਰਹਾਰਣਹ ॥੬॥ (੧੩੬੦-੧੧, ਗਾਥਾ, ਮਃ ੫)

Guruji says that by making the lust, anger, greed, attachment and ego the target of the Almighty's name arrows, these five enemies are slain.

ਬਚਨ ਸਾਧ ਸੁਖ ਪੰਥਾ ; ਲਹੰਥਾ , ਬਡ ਕਰਮਣਹ ॥ (੧੩੬੦-੧੨, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the importance of listening to the words of those Saints who practices the truth and recites the Almighty's Name. Such Saint's speech is the path of obtaining happiness but only the fortunate ones attains.

ਰਹੰਤਾ , ਜਨਮ ਮਰਣੇਨ ;
ਰਮਣੰ ਨਾਨਕ , ਹਰਿ ਕੀਰਤਨਹ ॥੭॥ (੧੩੬੦-੧੨, ਗਾਥਾ, ਮਃ ੫)

Guruji says that the human being can only escape from the cycle of birth and death by singing the Almighty's praises. Through the company of saints one must then practice the virtues, recite Almighty's Name and sing Almighty's praises in order to obtain happiness and escape for reincarnation cycle.

ਪਤ੍ਰ ਭੁਰਿਜੇਣ ਝੜੀਯੰ ; (ਝੜੀਅੰ ਬੋਲੋ)
ਨਹ ਜੜੀਅੰ , ਪੇਡ ਸੰਪਤਾ ॥ (੧੩੬੦-੧੩, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the situation of those who refuse to recite the Almighty's name their condition is similar to the leaves which wither and fall from the branch of a tree during certain season (Autumn), the fall out leaves can never joint back to the tree branch and will be flown away in all four directions before they dissolve.

ਨਾਮ ਬਿਹੂਣ ਬਿਖਮਤਾ , ਨਾਨਕ ;
ਬਹੰਤਿ ਜੋਨਿ , ਬਾਸਰੋ ਰੈਣੀ ॥੮॥ (੧੩੬੦-੧੩, ਗਾਥਾ, ਮਃ ੫)

Guruji reveals the reality that those who do not recite the Almighty's name will suffer while roaming day and night in the most disgusting species reincarnations.

ਭਾਵਨੀ ਸਾਧ ਸੰਗੇਣ ; ਲਭੰਤੰ ਬਡ ਭਾਗਣਹ ॥ (੧੩੬੦-੧੪, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the way to escape from the materialistic world. The true faith in Almighty through company of saints (Sadh Sangat – congregation of those has control over their mind) can be obtained only by those with great good fortune.

ਹਰਿ ਨਾਮ ਗੁਣ ਰਮਣੰ ਨਾਨਕ ;
ਸੰਸਾਰ ਸਾਗਰ ਨਹ ਬਿਆਪਣਹ ॥੯॥ (੧੩੬੦-੧੪, ਗਾਥਾ, ਮਃ ੫)

Guruji says that those who recites the Almighty's Name and praises are not effected by the materialistic worldly ocean means that they are not drowned while leaving in all the worldly materials.

ਗਾਥਾ ਗੂੜ ਅਪਾਰੰ ; ਸਮਝਣੰ ਬਿਰਲਾ ਜਨਹ ॥ (੧੩੬੦-੧੫, ਗਾਥਾ, ਮਃ ੫)

Guruji explains that Almighty's gospel is infinite and intense principals of which is able to be understood by very few blessed ones. Guruji explains the state of those who understood in the following line

ਸੰਸਾਰ ਕਾਮ ਤਜਣੰ ;
ਨਾਨਕ , ਗੋਬਿੰਦ ਰਮਣੰ ਸਾਧ ਸੰਗਮਹ ॥੧੦॥ (੧੩੬੦-੧੫, ਗਾਥਾ, ਮਃ ੫)

Guruji says they who understand the principals of Almighty's gospel with the association of saints utters Almighty's praises and abandons worldly thoughts means that greatest challenge in human's life is to abandon desires which is only possible by attending the congregation of truth (Sat Sangat) in which one must develop spiritual state by uttering Almighty's praises and name with the strength of true faith.

ਸੁਮੰਤ੍ਰ ਸਾਧ ਬਚਨਾ ; ਕੋਟਿ ਦੋਖ ਬਿਨਾਸਨਹ ॥ (੧੩੬੦-੧੬, ਗਾਥਾ, ਮਃ ੫)

Guruji exemplify the power of word uttered in utmost faith by saints in speech to be equivalent to great mystic formula (mantar), upon listening of which is able eliminate tens of million (1kror=10 million) of sins. Guruji illustrates the greatness of listening to every word of Gurbani with utmost faith, as every word is able vanish millions of sins, therefore it is very important that one makes it a routine to listen to gurbani.

ਹਰਿ ਚਰਣ ਕਮਲ ਧ੍ਯਾਨੰ ; **(ਧਿਆਨੰ ਬੋਲੋ)**
ਨਾਨਕ , ਕੁਲ ਸਮੂਹ ਉਧਾਰਣਹ ॥੧੧॥ (੧੩੬੦-੧੬, ਗਾਥਾ, ਮਃ ੫)

Guruji further emphasizes that those who concentrate (meditate) on the Almighty's lotus feet, salvages generations of his lineage.

ਸੁੰਦਰ ਮੰਦਰ ਸੈਣਹ ;
ਜੇਣ ਮਧ੍ਯ ਹਰਿ ਕੀਰਤਨਹ ॥ **(ਮਧਿਅ ਬੋਲੋ)** (੧੩੬੦-੧੭, ਗਾਥਾ, ਮਃ ੫)

Guruji recognizes those residential or prayer buildings to be beauteous, in which the Almighty's praises are sung.

ਮੁਕਤੇ , ਰਮਣ ਗੋਬਿੰਦਹ ;
ਨਾਨਕ , ਲਬਧ੍ਯੰ ਬਡ ਭਾਗਣਹ ॥੧੨॥ **(ਲਬਧਿਅੰ ਬੋਲੋ)** (੧੩੬੦-੧੭, ਗਾਥਾ, ਮਃ ੫)

Guruji says that those who utter the Almighty's Name are the form of salvation however the remembrance of Almighty's Name is only blessed to the very fortunate ones (the ones with great good deeds earned in the past and present)

ਹਰਿ ਲਬਧੋ ; ਮਿਤ੍ਰ ਸੁਮਿਤੋ ॥ (੧੩੬੦-੧੮, ਗਾਥਾ, ਮਃ ੫)
ਬਿਦਾਰਣ ; ਕਦੇ ਨ ਚਿਤੋ ॥ (੧੩੬੦-੧੮, ਗਾਥਾ, ਮਃ ੫)

The saints who are the great friends, as in their friendship the most greatest friend the Almighty is obtained. How is the Almighty? Almighty is such that never breaks the heart of his lover. The true companion of the human being is Almighty among the three most recognized companions of human being which are wealth, relatives and deeds (karma).

ਜਾ ਕਾ ਅਸਥਲੁ ; ਤੋਲੁ ਅਮਿਤੋ ॥ (੧੩੬੦-੧੮, ਗਾਥਾ, ਮਃ ੫)

Almighty's congregation of truth place is beyond thoughts and measureless,

ਸੁੋਈ ਨਾਨਕ ਸਖਾ ; ਜੀਅ ਸੰਗਿ ਕਿਤੋ ॥੧੩॥ (੧੩੬੦-੧੯, ਗਾਥਾ, ਮਃ ੫)

therefore Guruji says that I have made Almighty my dearest friend.

ਅਪਜਸੰ ਮਿਟੰਤ ; ਸਤ ਪੁਤ੍ਰਹ ॥ (੧੩੬੦-੧੯, ਗਾਥਾ, ਮਃ ੫)
ਸਿਮਰਤਬੵ ਰਿਦੈ ; ਗੁਰ ਮੰਤ੍ਰਣਹ ॥ (ਸਿਮਰਤੱਬਿਅ ਬੋਲੋ) (੧੩੬੦-੧੯, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the importance of reciting Almighty's name through an example.

Just like the bad reputation of the past is completely washed away (efface) once birth is given to a great son. In the same manner it is vital (important) to remember Almighty's Name within the mind to wash away all the dirt of sins similar to birth of great son which effaces generations bad reputation and when Almighty's Name is born in the mind sins carried forward from millions of birth (Senchit Karam – accumulated deeds) is abolished.

ਪ੍ਰੀਤਮ ਭਗਵਾਨ ; ਅਚੁਤ ॥ (੧੩੬੧-੧, ਗਾਥਾ, ਮਃ ੫)

The beloved imperishable (eternal) Almighty.

ਨਾਨਕ ; ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਣਹ ॥੧੪॥ (੧੩੬੧-੧, ਗਾਥਾ, ਮਃ ੫)

Guruji says that such Almighty ferries whoever he pleases across the materialistic worldly ocean.

ਮਰਣੰ , ਬਿਸਰਣੰ ਗੋਬਿੰਦਹ ; (੧੩੬੧-੧, ਗਾਥਾ, ਮਃ ੫)

Guruji defines death when the Almighty's name is forgotten;

ਜੀਵਣੰ , ਹਰਿ ਨਾਮ ਧ੍ਾਵਣਹ ॥ (੧੩੬੧-੨, ਗਾਥਾ, ਮਃ ੫)

and life is when the Almighty's name meditated upon.

ਲਭਣੰ ; ਸਾਧ ਸੰਗੇਣ ॥ (੧੩੬੧-੨, ਗਾਥਾ, ਮਃ ੫)

Almighty 's Name is obtained from the association of saints,

ਨਾਨਕ ; ਹਰਿ ਪੂਰਬਿ ਲਿਖਣਹ ॥੧੫॥ (੧੩੬੧-੨, ਗਾਥਾ, ਮਃ ੫)

Guruji says that Almighty's Name is obtained based the account from the previous birth means that with good deeds Almighty's Name is obtained.

ਦਸਨ ਬਿਹੂਨ , ਭੁਯੰਗੰ ; ਮੰਤ੍ੰ ਗਾਰੁੜੀ , ਨਿਵਾਰੰ ॥ (੧੩੬੧-੨, ਗਾਥਾ, ਮਃ ੫)

Guruji explains the damage caused by ego in association with baseless love and jealousy with a snake example.

Just like a bite of a snake without teeth poison does not spread in a body but a snake bite with teeth spreads in the whole body instantly which can be cured with Garru charm read by a snake charmer, in the same manner the ones who are bitten by ego liked snake but the effect is not bad if the ego is without baseless love and jealousy liked teeths. However the ones beaten by ego liked snake with baseless love and jealousy liked teeth is effected by joy and misery (sadness) liked poison which can only be cured with the Guru's charm (Gurmantar – Waheguru).

ਬ੍ਯਾਧਿ ; ਉਪਾੜਣ ਸੰਤੰ ॥ **(ਬਿਆਧਿ ਬੋਲੋ)** (੧੩੬੧-੩, ਗਾਥਾ, ਮਃ ੫)

ਨਾਨਕ ; ਲਬਧ ਕਰਮਣਹ ॥੧੬॥ (੧੩੬੧-੩, ਗਾਥਾ, ਮਃ ੫)

Guruji says that saints are equivalent to the snake charmer who releases human from the physical body pains whereas saint releases human from the mind, body and external caused pains by reciting the Almighty's Name but such saints are only met (found) with good deeds and blessings.

ਜਥ ਕਥ ਰਮਣੰ ; ਸਰਣੰ ਸਰਬਤ੍ ਜੀਅਣਹ ॥ (੧੩੬੧-੩, ਗਾਥਾ, ਮਃ ੫)

Almighty is present in complete form within his creation therefore where ever and what ever we see, feel, smell, taste and listen in reality it is Almighty and he is the support of beings (animated and idle).

ਤਥ ਲਗਣੰ ਪ੍ਰੇਮ ; ਨਾਨਕ ॥ (੧੩੬੧-੪, ਗਾਥਾ, ਮਃ ੫)

Guruji says that with sight and blessings of the True Guru (SatGuru) my love is attached with the Almighty.

ਪਰਸਾਦੰ ; ਗੁਰ ਦਰਸਨਹ ॥੧੭॥ (੧੩੬੧-੪, ਗਾਥਾ, ਮਃ ੫)

Guruji says, with sight (glimpse) and blessings of the True Guru (SatGuru) my love is attached with the Almighty.

ਚਰਣਾਰਬਿੰਦ ; ਮਨ ਬਿਧੵੰ ॥ **(ਬਿਧਿਅੰ ਬੋਲੋ)** (੧੩੬੧-੪, ਗਾਥਾ, ਮਃ ੫)
ਸਿਧੵੰ ; ਸਰਬ ਕੁਸਲਣਹ ॥ **(ਸਿਧਿਅੰ ਬੋਲੋ)** (੧੩੬੧-੪, ਗਾਥਾ, ਮਃ ੫)

Guruji explains that whose-ever mind has merged with Almighty's lotus feet, they have obtain all happiness (during life time and after death).

ਗਾਥਾ ਗਾਵੰਤਿ ਨਾਨਕ ;
ਭਬੵੰ ਪਰਾ ਪੂਰਬਣਹ ॥੧੮॥ **(ਭਬਿਅੰ ਬੋਲੋ)** (੧੩੬੧-੫, ਗਾਥਾ, ਮਃ ੫)

Guruji says therefore the great scholars (knowledgeable) have been and are still singing in the present time the praises of Almighty knowing the key of happiness is merging into the supreme being which eliminates all the worldly pains.

ਸੁਭ ਬਚਨ ਰਮਣੰ ; ਗਵਣੰ ਸਾਧ ਸੰਗੇਣ , ਉਧਰਣਹ ॥
ਸੰਸਾਰ ਸਾਗਰੰ ; ਨਾਨਕ ਪੁਨਰਪਿ ਜਨਮ ਨ ਲਭੵਤੇ ॥੧੯॥ **(ਲਭਿਅਤੇ ਬੋਲੋ)**

The ones who makes attempt to go and utters the great word of Almighty praises with the saints, Therefore Sri Guruji says that such person is able to swim across the materialistic worldly ocean and never get into the reincarnation cycle of birth and death.

ਬੇਦ ਪੁਰਾਣ ; ਸਾਸਤ੍ਰ ਬੀਚਾਰੰ ॥ (੧੩੬੧-੬, ਗਾਥਾ, ਮਃ ੫)
ਏਕੰਕਾਰ ; ਨਾਮ ਉਰ ਧਾਰੰ ॥ (੧੩੬੧-੬, ਗਾਥਾ, ਮਃ ੫)

The ones who has resided only the one name of Almighty in their mind after contemplating the divine books such as Vedas [Sham (Sat-yug), Rig (Thretha-yug), Yujar (Duapar-yug) & Atherban (Kal-yug)] the Puranas and the Shashtars instead of indulging into the physical deeds or religious arguments;

ਕੁਲਹ ਸਮੂਹ ; ਸਗਲ ਉਧਾਰੰ ॥ (੧੩੬੧-੭, ਗਾਥਾ, ਮਃ ੫)

Such blessed ones saves his own and others generations,

ਬਡਭਾਗੀ ਨਾਨਕ ; ਕੋ ਤਾਰੰ ॥੨੦॥ (੧੩੬੧-੭, ਗਾਥਾ, ਮਃ ੫)

therefore Guruji says that such blessed ones are very few who recites the Almighty's Name and swim across the materialistic worldly ocean as well as help others.

ਸਿਮਰਣੰ ਗੋਬਿੰਦ ਨਾਮੰ ; ਉਧਰਣੰ ਕੁਲ ਸਮੂਹਣਹ ॥ (੧੩੬੧-੭, ਗਾਥਾ, ਮਃ ੫)

All the generations can be saved by remembering Almighty's name.

ਲਬਧਿਅੰ ਸਾਧ ਸੰਗੇਣ , ਨਾਨਕ ;
ਵਡਭਾਗੀ , ਭੇਟੰਤਿ ਦਰਸਨਹ ॥੨੧॥ (੧੩੬੧-੮, ਗਾਥਾ, ਮਃ ੫)

Almighty's name is obtained in the congregation of saints however Guruji says that only the most fortunate ones are blessed with the sight of such great saints.

ਸਰਬ ਦੋਖ , ਪਰੰਤਿਆਗੀ ;
ਸਰਬ ਧਰਮ ਦ੍ਰਿੜੰਤਣਃ ॥ (ਦ੍ਰਿੜੰਤਣਹ ਬੋਲੋ) (੧੩੬੧-੮, ਗਾਥਾ, ਮਃ ੫)
(ਃ ਨੂੰ ਬਿਸਰਗਾਂ ਕਹੀਦਾ ਹੈ ਅਤੇ 'ਹ' ਦੀ ਅਵਾਜ ਦੇਂਦਾ ਹੈ)

The ones who forsake their weaknesses (of being slave to their own created desires) and adopts the principals of religion with acceptance in faith by their mind without any doubts

ਲਬਧੇਣਿ ਸਾਧ ਸੰਗੇਣਿ ;
ਨਾਨਕ , ਮਸਤਕਿ ਲਿਖੵਣਃ ॥੨੨॥ (ਲਿਖਿਅਣਹ ਬੋਲੋ) (੧੩੬੧-੯, ਗਾਥਾ, ਮਃ ੫)

Then, joints the congregation of saints (Guru) before they obtain realization of Almighty within themselves, Sri Guruji says that such opportunity to be in the company of blessed ones (saints) depends on the previous deeds which are written hiddenly on the forehead.

ਹੋਯੋ ਹੈ ਹੋਵੰਤੋ ; ਹਰਣ ਭਰਣ ਸੰਪੂਰਣਃ ॥ (ਹੋਇਓ, ਸੰਪੂਰਣਹ ਬੋਲੋ)

Almighty is the only creator, sustainer and destroyer of the complete creation in past, present and future therefore he is the only one who is the form of truth at all times.

ਸਾਧੂ ਸਤਮ ਜਾਣੋ ; ਨਾਨਕ ਪ੍ਰੀਤਿ ਕਾਰਣੰ ॥੨੩॥ (੧੩੬੧-੧੦, ਗਾਥਾ, ਮਃ ੫)

Guruji says that the reason of loving Almighty is that He is the greatest among all because He is beyond time unlike humans who only stays along during lifetime and this fact well understood by the Saints.

ਸੁਖੇਣ ਬੈਣ ਰਤਨੰ ; ਰਚਨੰ ਕਸੁੰਭ ਰੰਗਣਃ ॥ (ਰੰਗਣਹ ਬੋਲੋ) (੧੩੬੧-੧੦, ਗਾਥਾ, ਮਃ ੫)

The ones who have neither interest nor love for the Guru's Words (diamonds), indulges into the temporary colour (kesumb) of worldly materials which fades away instantly.

ਰੋਗ ਸੋਗ ਬਿਓਗੰ ; ਨਾਨਕ ਸੁਖੁ ਨ ਸੁਪਨਹ ॥੨੪॥ (੧੩੬੧-੧੧, ਗਾਥਾ, ਮਃ ੫)

Guruji says that those who are separated from Almighty always engrosses in disease and sadness therefore they unable to obtain happiness even in their dreams.